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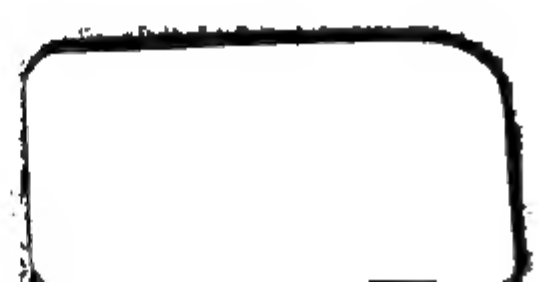
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Handkommentar zum Alten Testament.

Herausgegeben von Dr. W. Nowack, etc. Genesis übersetzt und erklärt von Hermann Gunkel, a. o. Professor an der Universität, Berlin. Goettingen: Vandenhoeck und Ruprecht; London and Edinburgh: Williams & Norgate. Pp. lxxiv. + 450. Price 10s. net.

THIS is one of the latest to appear of the volumes of Nowack's well-known commentary, though it is the first volume of the first part. It more than keeps up the high standard of the series to which it belongs, for it is hardly too much to say that it will be epoch-making. It will change the whole direction of the conflict as to the early books of the Pentateuch, and lead it into more fruitful directions, for it has raised the fundamental question whether the narratives in Genesis are not far older than the authors of the documents marked J, E, P, and whether they are not faithful witnesses to the religion of Israel before prophetic times. The lines upon which the commentary runs will be familiar to readers of the author's former book, *Schöpfung und Chaos*, but it will surprise most to see how revolutionary of critical conclusions his method is. He is as remote as possible, of course, from the supporters of the traditional view of the Old Testament. In his book the tiresome but necessary symbols J, E, D, P, RJE, and so on, all reappear. Moreover, he heaps up a towering mass of ingenious hypothesis with a cheerful and ingenious industry which nothing but immense respect for them all could sustain. In these and other respects, especially in his enormous industry and his wide learning, he is typical of the German critics who have turned the world of the Old Testament upside down. Nevertheless, his conclusions will in many respects be welcome to those who have felt how incredible some of the assumptions of the Kuenen-Wellhausen school of critics are.

He dedicates his book to Harnack as the man from whom he has learnt most; and probably it is from him he has learned the secure historic insight which makes him notable among recent writers of the Old Testament. He feels how much the hypothesis of historic invention by late writers has been overworked of late, and boldly restores the great mass of the stories of Genesis to the earliest times. Many of them he regards as pre-Israelite; almost none of them should, he thinks, be brought down in any essential feature below the time of David; and as a natural and necessary consequence, he finds that much of the higher religious feeling, which it is now the fashion to regard as due to the teaching of the writing prophets, was existent in very early if not primitive times. But he continually reminds himself and his readers how little we really know of the literature and life of early Israel, and in his preface he exhorts them not to overlook the continual recurrence of the words "probably," "may" and "can," and to remember that his disentanglement of the various documents is in great part hypothetical, and is not to be taken as final.

The most important part of the book from every point of view is the long but very interesting Introduction, which deals with the essential characteristics of the Book of Genesis as a collection of popular legends (*Sagen*). In it he discusses the nature of the legend or *Sage* (which, we need not say, does not mean to him a mere romantic tale), its various stages of growth, and the possibility of determining the order in time of the various kinds of legend which Genesis contains. His conclusions may be set forth as follows: Originally each *Sage* was a short tale about some person, or place, or thing. This, first formed by some unknown poet, was thereafter handed on from generation to generation, most probably by professional reciters such as now flourish among the Arabic speaking peoples. Then after a time, all the tales about the same person, or place, or thing, were gathered into so many cycles or collections of tales. Finally, these collections again were formed into larger wholes, of which the History of Joseph is one of the latest and most fully developed specimens which Genesis contains. Of all these forms of the

traditional tale, there are specimens in the Old Testament and in Genesis. The short single tales are the earliest; the cycles come next in age; and the larger collections are the latest of all. The tales about the origins of things came, Gunkel thinks, into Palestine in the second millennium B.C., were absorbed by the Canaanites, and from them were received by the Israelites after the Exodus. The production of patriarchal traditions came to an end about B.C. 1200, and was essentially a Canaanite achievement, taken over by Israel at a later time and transformed. The specially Israelite tales, such as those of Dinah and Shechem were later, but still early in Israelite history, and the time of transformation was that of the early kings. "We may therefore probably assume," says Gunkel, "that these traditional tales, in so far as the course of the narrative is concerned, will have been essentially as we read them now about the year B.C. 900" (p. lxi.). But he adds that after that they may have undergone many an internal alteration. Again he says: "The picture of the growth of the legendary traditions of Israel which we get from all we can ascertain about it, is in large outline thus: the tales of origins are essentially Babylonian, the patriarchal tales are essentially Canaanite, then only comes the specially Israelite contribution" (p. xlii.).

As a consequence of this, Gunkel departs widely in his conception of J and E from the views generally held. Writers of the critical schools generally regard these as symbols for literary personalities whose writings form a unity and derive their essential features from their authors. They have even made the attempt to get some coherent conception of the authors from their works. Gunkel's view is that they were collectors, not authors, and that their works are codifications of oral tradition, not literary works at all (p. lvi.). They contain, he thinks, earlier collections, and have been formed by various hands. There may have been a whole literature of such collections, of which those which have come down to us are mere fragments. The whole process began in oral tradition. The first hands which noted down the tales may have written down many of them in the connected form oral tradition had already

given them ; others added new tales ; and the collection has thus grown by slow degrees. And so our collections J and E came into existence along with others. J and E are consequently not individual writers, nor even editors of older connected individual writings. They are guilds of "tale-narrators," who are not *masters* but *servants* of their materials. In answer to the question when the collection of the popular traditional tales took place, Gunkel refuses to give a more definite answer than the indications above given contain. He admits that he can have, for fixing dates, only internal evidence, but this evidence depends again upon the arrangement of the various kinds of tales according to dates, so that he has to say—(would that others had had the same insight and the same candour!)—"Consequently we move here in the usual circle, and so far as can be seen will never get out of it". But the real question is not so much one of date as of the relation of J and E to written prophecy. Regarding that Gunkel has the following noteworthy utterance: "In Genesis there are many things resembling what these prophets teach ; but the assumption of many moderns that this resemblance must be traced back to the influence of the writing prophets, is extremely doubtful in many cases : we do not know the religion of Israel sufficiently well to be able to assert that certain thoughts and feelings first came into the world by just these prophets whose writings we have, *i.e.*, since Amos. The earnestness with which the general sinfulness is spoken of in the story of the Flood, and the praise of the faith of Abraham are not prophetic" (pp. lxii. and lxiii.). The aversion of the collectors to the images of Yahweh, to the Asheras (sacred posts) of which they never speak, to the Masseboth which J does not mention, but which are still to be found in E, and also to the "golden calf" which is regarded by the tradition in Exodus xxxii. from E as sinful, and to the Teraphim, at which the Jacob-Laban story wittily mocks, all this need not rest upon the influence of the prophets. Feelings of that kind may have existed in Israel long before the "Prophets," nay, we must presuppose them if we are to make the rise of the prophets intelligible. It is true that E calls Abraham a Nabi (prophet) (xx. 7): he

consequently must have lived at a time when "prophet" and "man of God" were identical; but long before Amos the Nebiim flourished as a class, and in Hosea xii. 14 Moses is called a prophet. Nothing, consequently, stands in the way of our holding J and E to be essentially pre-prophetic (pp. lxii.). The main reasons given by Gunkel for this momentous conclusion will be found on pp. lxiii. *sqq.* The following are some of the more important. Literary prophecy is characterised by prophecies of Israel's overthrow, by a polemic against strange gods and Israel's holy places, and by the rejection of sacrifice and ceremonies. Now all these are wanting in J and E. J in Genesis never thinks of other gods than Yahweh, nor in Genesis anywhere is the struggle against strange gods mentioned. Further, these collections contain very much which must have been in the highest degree repulsive to the prophets. They take up a friendly attitude to the holy places which the prophets so bitterly opposed. They show a naïve toleration of the ancient religion and morality, which is the exact contrary of the terrible denunciations of the prophets. Lastly, we know from the prophetic editing of the historic books what position the legitimate disciples of the prophets took up towards ancient tradition. They would certainly not have cherished the popular traditional lore which contained so much "heathenish naughtiness". They would have extirpated it rather. "Accordingly," he says, "it must be concluded that these collections in all essentials belong to a time before the great literary prophets, and that the coincidences with the spirit of their movement which are to be found in J and E show that the thoughts of the prophets were passing through many a mind long before the time of Amos." Of course he admits that E and J were revised and combined by an editor R^{EJ}, whom he puts in the last period of the history of Judah. But he holds that this editor interfered very little with the material he had before him, and certainly in no way changed the religious outlook of these collections. See the list of the passages which he gives to R^{EJ}.

The author of P, on the contrary, is, Gunkel thinks, not a collector but a literary man who alters and leaves out and

extends his authorities very arbitrarily. But in Genesis tradition was too strong for him, and even he took much of his material from an ancient source, which was not (for Genesis at least) J or E, but some related collection. To this oldest material he would reckon Genesis I. He thinks P was written between 500 and 444, and was the book of the law read by Ezra. Later than that appeared RJEP, who made the Pentateuch much as we know it sometime before the Samaritan secession, though some few additions, *e.g.*, Gen. xiv. 11, were added later.

That in briefest outline is Gunkel's account of the character, growth and significance of the book of Genesis, and it will be obvious at a glance what an upsetting of current conceptions in regard to the history of religion must follow if it be accepted. The "pre-prophetic" religion, as the Wellhausen school call the religion of Israel before Amos, ceases to have the low and degraded character which we are told it had. For centuries before Amos there had been a monotheistic faith in the hearts of the people, working itself clear of any complicity with polytheism even in the popular stories of the past which were handed down from generation to generation. As Gunkel says, "this religion was from the beginning *auf den Monotheismus hin angelegt*," and had hit its mark before the writing prophets appeared. In following these stories too we see the connection of the Deity with special places of worship being gradually loosened. In no *Sage* is God bound to a place. The view represented is that places of worship are sacred to the Deity, not because He dwells there but because He appeared once there in the early time to the Patriarchs. "The connection between the sanctuaries and religion had already been loosened before the passionate polemic of the prophets cut it entirely." Further, so far from the universal faith of pre-prophetic Israel being that Yahweh made no moral conditions before taking men into his favour, there are traditional tales which make the favour of God depend upon righteousness in man. "In Israel," says Gunkel (p. xlix.), "these are very old (*uralt*). The faith that God looks with approval upon the righteous, but requites the sinner according

to his sin, has certainly been always (*von jeher*) part of the religion of Israel." Moreover Yahweh is in these early times a God of mercy. The story of Hagar shows that he has pity upon the despairing and the wretched even when they are not of Israel and he hears the weeping even of a child. Further, it is faith, obedience, unshakable trust in God which is reckoned as righteousness by God, as is shown by the *pre-prophetic* story (see p. 220) of Abraham's willingness to sacrifice his son.

These are only specimens of the important points of religious belief and moral practice which Gunkel restores to the earlier ages, after they had been given by most of the recent critical writers to the prophetic period. But taking even these, they are sufficient, if made good, to upset the whole of the current reconstructions of the religion of Israel. To most readers it will seem that he has in large part made them good. That dictum of Kuenen's given forth twenty-five years ago in his *Godsdienst*, that the whole collection of biblical books and each book in particular are witnesses as to the time at which they came into existence and little else, and which Budde in his latest book, *The Religion of Israel to the Exile*, continues to assert in the words (p. 16) "For the patriarchs are, in reality, nothing more than the ideal reflection of the nation Israel thrown back into the past" has never been rightly credible. To many it has appeared to be the most destructive and erroneous principle that a historian could adopt. But it has shaped most recent histories of Israel and a great deal of recent exegesis. The acceptance of Gunkel's book in Nowack's *Handkommentar* shows that the right of this dogma to dominate as it has done is beginning to seem doubtful even to some who have formerly paid it homage, and in future his facts and arguments will have to be faced. There can be no doubt that his book most skilfully begins a healthy and much-needed reaction. It should, therefore, be read and welcomed by all students of the Old Testament whose minds are open.

ANDREW HARPER.

The Books of Ezra and Nehemiah.

Critical edition of the Hebrew Text, printed in colours, exhibiting the composite structure of the books, with notes by Hermann Guthe, D.D., Professor in the University of Leipzig. English translation of the notes by B. W. Bacon, D.D., and D. B. Macdonald, B.D.; with additions by L. W. Batten, Ph.D. Leipzig: Hinrichs; London: Nutt, 1901. Pp. 72.

THIS new volume of Dr. Paul Haupt's *Sacred Books of the Old Testament* is fully equal to its predecessors in wealth of scholarship and in the indefatigable industry which has spent endless pains on every possible detail. The student may be confident that, as far as accuracy is concerned as distinguished from expression of opinion, the work carries the authority not only of its authors but also of the general editor of the series. This volume is specially important because of its relation to the problem of Old Testament criticism most discussed at the present time; a successful determination of the text and analysis of *Ezra-Nehemiah* would go far towards deciding the controversy as to the historicity of the accounts of the Return and of the rebuilding of the Temple. Without going into all the details, we may summarise Professor Guthe's analysis thus: For our purpose it will suffice to distinguish two kinds of material, (*a*) that composed between B.C. 450-410 and somewhat later—roughly speaking, in the period of Ezra and Nehemiah, and (*b*) the work of the Chronicler (*circa* B.C. 300) and later additions. Apart from minor interpolations, etc., (*a*) the earlier material consists of Ezra ii., v. 3-vi. 15, vii. 27-x. 24; Neh. i. 1-xi. 25, xii. 12-33, 37-40, 43-44, xiii., (*b*) the later material comprises Ezra i., iii. 1-v. 2, vi. 16-vii. 26; Neh. xi. 26-xii. 10, 34-36, 41 f., 45-47. Thus, roughly again, (*a*) the earlier sources contain a portion of the account of the rebuilding of the Temple, together with

nearly the whole (*cf.* below) of the narratives concerning Ezra and Nehemiah. The early Temple narrative, Ezra v. 3-vi. 5 (*circa* B.C. 450) with vi. 6-15 as a later addition, is interesting because it does not refer to Zerubbabel or, in its earlier form, to Haggai and Zechariah; and because it includes the correspondence between Darius and the Persian authorities in Palestine, and the decree of Cyrus authorising the rebuilding of the Temple. The genuineness of these documents has been defended against Kusters and others by Edward Meyer in *Die Entstehung des Judenthums*. Our author's analysis and notes seem to leave the question open; he will no doubt define his position in the notes on the English translation. In agreement with many recent critics, the reference to Zerubbabel in Ezra ii. is regarded as an addition of the Chronicler, and the chapter is treated as a document of the times of Ezra and Nehemiah, giving a census of the population in that period. (*b*) The later sources narrate the Return, the rebuilding of the Temple (in part) and its dedication; the earlier events rest on the later authorities, and *vice versa*.

This analysis points to agreement with Kusters rather than with Edward Meyer; but we shall await with interest an explicit statement on the subject in the notes on the English translation. There are points in the analysis which one might criticise—*e.g.*, Ezra iv. 24 should probably be assigned to the Chronicler as in Ryssel, but such criticism will be more in place on the English edition. It is a defect in these two allied series that the reasons for the analysis are given with the English text, inasmuch as its popular character excludes technical considerations necessary for a full statement of the case.

We may refer to a few details in the notes. From the point of view of English, "pile-bread," Neh. x. 33, is a singularly unfortunate rendering of *lehem ma'arekheth*; if a literal equivalent of the Hebrew is necessary, "the row of bread," given by the new Gesenius, would be more apt and more accurate. It cannot be considered established as yet that *kāphar* was originally "wipe off" rather than "cover".

On the other hand, it is somewhat surprising that there is apparent hesitation as to the connexion of the name Mordecai with Marduk; and that there is no reference to the work of Jensen and others on Esther. It is doubtful whether the use of names formed from those of Babylonian gods is sufficient proof of the worship of these gods by the Jews during the exile. The pointing of the Massoretic editors is taken somewhat too seriously—*e.g.*, p. 33, ll. 37 ff.; but at present scholars hardly seem to realise all that is involved in modern critical principles on this subject.

W. H. BENNETT.

1. Muhammed's Lehre von der Offenbarung, quellenmässig untersucht.

Von Dr. Otto Pautz. Leipzig : J. C. Hinrichs ; London : Williams & Norgate, 1898. 8vo, pp. vi. + 304. Price M.8.

1. To the student of Comparative Religion the faith of Islam is of special interest and importance. Not only is Mohammedanism one of the great religions of the world, numbering some two hundred millions of adherents—a number which many acute observers consider is likely to grow rather than to diminish—but it has close points of contact with Judaism and Christianity; it has played a notable part in the history of civilisation and art; and the moral influence it exerts upon its followers is in many ways greater than is exercised upon the average Jew or the average Christian by their respective faiths.

In the work before us, Dr. Pautz has made a notable and welcome contribution to our knowledge of Mohammedanism. Our only quarrel is with the title of his book. *Muhammed's Lehre von der Offenbarung* is far too narrow to include all the contents. In fact, some of the most interesting passages have nothing to do with Mohammed's doctrine of revelation. The book contains, and we are very glad it does so, a pretty complete *résumé* of all that is essential and distinctive in Mohammedanism. At the same time the purpose that indirectly colours the whole is to vindicate the sincerity and moral earnestness of the founder of this religion, and his claim to the title of "prophet". The time is past when it was possible to dispose of Mohammed by the short and simple method of calling him "deceiver," or "visionary," or "false prophet," or even "devil-possessed". As Dr. Pautz truly remarks, "it would be denying the interposition of God

in history were we to ascribe the great advance of Islam, as compared with ancient Arab heathenism, to the working of natural causes. The purifying of the conception of God, the establishing of an orderly community in place of bloody and mutually destructive tribal feuds, the securing of property, regulation of marriage, mild treatment of slaves, kindness to the stranger, the mourner and the poor, the abolition of barbarous practices like the burying alive of newly born female children—such are the results to which Mohammed could look back at the end of his activity.” If by “ prophet ” is meant one who feels himself, as the direct organ of the Deity, to be completely one with God in thinking, speaking and acting, and who, moved by this consciousness, looks upon it as the one task of his life to make known the will of God for the present, and to reveal the Divine plans for the future, Mohammed is assuredly entitled to the name. Dr. Pautz urges, in confirmation of the sincerity of Mohammed, the disinterestedness he displayed when he might easily have acted differently, the devoted friendship accorded him by men like Abû Becher “ the true,” and the fact that his end was peace. . Our author is far indeed from being indiscriminating in his praise. He admits that serious defects attach to Mohammed’s character, which mark him as a child of his people and his time, and which place him far below the level of Him who could say, “ Which of you convinceth Me of sin ? ” and who, had He lived after the founder of Islam, might have said, “ A greater than Mohammed is here ”.

As sources for the discovery of Mohammed’s doctrine of revelation, our author uses not only the Kōran but the Arabic commentators, collections of traditions, and historical works. A very commendable and welcome feature of the work is that the copious citations from the authorities are given not only in Arabic but in a German translation, so that the argument can be followed by those who are not Arabic scholars. It is safe to say that nowhere else will one find in a single book so copious and accurate a collection of the data for arriving at a judgment regarding the position to be accorded to Mohammed and his religion.

The first chapter deals with Mohammed's Prophetic Consciousness. After showing how the moment of his appearance on the scene coincided with a felt want for something superior to the old religion, our author traces the experiences of Mohammed during his period of seclusion until he received his prophetic call through the angel Gabriel. Mohammed was himself doubtful for a time as to the heavenly origin of his mission; nay, his anxieties and doubts preyed upon his mind till he meditated suicide. Like Moses and Jeremiah, he shrank, too, from delivering the message, even when convinced of its genuineness. The account of the various forms in which he received his revelations strengthens one's impression of at least the *subjective* reality of the experiences to which he lays claim. Dr. Pautz appears to us rightly to reject the explanation of these as due to epilepsy, preferring to suppose that Mohammed was of a hysterical temperament, and subject to hallucinations and dreams which he elevated into sources of revelation.

It is very significant that Mohammed claims to occupy quite a different plane from the prophets and the rhapsodists of his time. To mark even externally the distinction between himself and the latter, he composed his revelations in "rhymed prose," the characteristic of which is that two or more successive verses end with the same vowel. At the same time the *Koran* is full of passages (witness its description of the Last Judgment) which show that Mohammed was a born poet.

The second chapter has for its title "*Das Wesen der Offenbarung*". The Fall of man is what explains the necessity and the motive of a Divine revelation. Although what we call the doctrine of Original Sin is not taught in the *Koran*, yet man's nature is now such as to require Divine "guidance," or, as it is sometimes expressed, "light". Through revelation man comes to "knowledge," and is delivered from spiritual death. All these purposes are served by the *Koran* (which our author makes = German "*Vortrag*," "*Ausspruch*," "*Predigt*"), a term originally applied by Mohammed himself to each several revelation, embracing

perhaps only part of a *sura* (chapter), but finally adopted as the designation for the whole body of these revelations. Like Christianity, Mohammedanism began by addressing itself to a narrow circle, but ended by claiming the character of a universal religion. In both cases the rejection of the faith by those to whom it was first offered led to its taking a wider range. Mohammed began with his own tribe, then turned to the Arab people, and finally to mankind in general (*cf.* Kor. vii. 157: "O ye men, I am the messenger of God to you all"). This universalism is regarded by Dr. Pautz as alone sufficient to create an *a priori* presumption against the notion that the doctrine of predestination is taught in the Koran, although after three centuries of controversy it was established as the orthodox doctrine. We would specially commend this section of the book as furnishing an excellent example of our author's thoroughness and his argumentative skill. He is equally clear that the doctrine of fatalism, which we are wont to associate with Mohammedanism, is no original element of Mohammed's teaching.

Mohammed's relation to Judaism and to Christianity raises important questions. He expressly recognised the Divine authority of both these religions, and he had hopes at first that, on the ground of what was common to his system and theirs, and by his making certain concessions, he would gain over both Jews and Christians, and these hopes were not wholly disappointed. Dr. Pautz shows, however, how on the part of the Jews a feeling of hostility grew up which led in the end to a complete breach with Mohammed, who had many of them put to death.

The third chapter, "Der Glaubensinhalt der Offenbarung," while the one that is least true to the title of the book, is by no means the least in value, with its succinct account of all that is material in the dogmas of Mohammedanism. We have, first of all, the conception of God, in which fear plays a much larger part than love. "To the Mohammedan, God is at bottom simply an Oriental despot, whom man does not love but fears, and before whom he sinks in the dust. It is to give expression to this feeling that various positions of the

body are assumed in prayer. Through the participation of his body as well as his soul in the act of homage, the whole man bows before the majesty of God." The cosmological and similar arguments for the existence of God are marshalled by Mohammed with much skill.

A significant saying of Mohammed's is, "The Lord led me to the right way of the true religion, *the religion of Abraham*," words which show that he did not claim to found an absolutely new religion, but to wean his countrymen from polytheism and to bring them to return to an alleged original monotheism. After moral suasion had failed with the idolaters, Mohammed felt compelled, however, to resort to more drastic measures. His rigid monotheism led him, as is well known, to offer uncompromising opposition to the Christian dogmas of the Trinity and the Divine sonship of Christ, to neither of which doctrines he was fair, simply because he did not understand them. It is remarkable how closely Mohammed's teaching about the death of Jesus approaches to the Basilidean notion that Simon the Cyrenian was crucified by the Jews in mistake for Jesus.

Next we are introduced to the Eschatology of Mohammed, with its account of the Resurrection and the Last Judgment and of the signs by which the approach of these great events may be detected. The very realistic account of the somewhat sensuous enjoyments of Paradise as well as the torments of hell may be traced partly to Mohammed's own imagination and partly to his having borrowed ideas from the Jewish Rabbis.

The fourth chapter, "Die Träger der Offenbarung," deals first of all with Mohammed's conception of the "prophet" or "messenger" as an organ of revelation. He declares himself to be the "last of the prophets," and his religion to be the absolutely true and final one. In this connection Dr. Pautz discusses the important question of how far Mohammed could honestly claim originality for many of the narratives and other constituents of the Koran. It appears to be certain that no *written* source, either Jewish or Christian, was at Mohammed's disposal—and this independently of the disputed point whether the prophet could read and write or

not. For the features that are closely related to the Old Testament or the New Testament, he was probably indebted to oral communications from Jews and Christians. The difficulty of reconciling their decidedly secondary character with an honest claim on Mohammed's part that they were original, Dr. Pautz seeks to get over by ingenious psychological explanations, which practically amount to this that Mohammed was not consciously a borrower but believed himself to have received the messages anew from God.

It has been well remarked by Bousset that both the Christianity and the Judaism known to Mohammed were heterodox syncretistic systems, and that a full knowledge of the developments assumed by these two religions in East and South-east Palestine is necessary for a correct knowledge of the genesis of Mohammedanism.

Mohammed, like John the Baptist, did no miracle, and expressly repudiated the power of doing any. Yet, strangely enough, later generations credited him with thaumaturgical displays.

The book closes with a very useful summary of results. The two main points in Mohammedanism are found to be belief in God, the recompenser of good and evil, and belief in a future life, where retribution is finally displayed. The former of these doctrines is borrowed from Judaism, the latter mainly from Christianity. And yet Mohammed so handles his borrowed capital as to entitle him to claim to have founded a new religion. Nothing could illustrate better our author's positive attitude to the Christian religion, and at the same time his appreciation of all that is best in Mohammedanism, than the comparison and contrast he institutes between Mohammed and Christ, and the language in which he takes his farewell of the faith of Islam. Mohammed, he remarks, set up a kingdom of this world, which appeals to the evil as well as the good passions of men. Christ came not to be ministered unto but to minister. His course was through humiliation to glory. Mohammed, on the other hand, was prophet and despot in one. Christ rebuked the sons of Zebedee when they would have called down fire from heaven

on the Samaritan village; Mohammed exterminated a whole tribe of Jews. Christ lays down the law of love to one's neighbour, nay, extends it to one's enemies. In the Koran private revenge is sanctioned and even sanctified, and it is expressly said, "Only the faithful are brethren" (Kor. xlix. 10). What a contrast, again, to the disadvantage of Mohammedanism, between its sensuous conception of Paradise and the spiritual views taught by Christianity. Yet, with all its defects, Mohammedanism was an immense advance on what preceded it, and it may yet serve a pedagogic end in many lands, and pave the way for Christianity. If it could only be interpenetrated with Christian ideas and thus purified, it might yet accomplish much good. "Let us leave the future of this religion and its further development to the providence and wisdom of God, who has His purpose also with Mohammedans, and may lead them into all truth, so that at last, when there shall be one flock and one shepherd, even those who have inscribed *Islam* upon their banner may be found worthy to enter into His heavenly kingdom."

J. A. SELBIE.

1. The Unity of the Book of Isaiah.

Linguistic and other Evidence of the Undivided Authorship, by Letitia D. Jeffreys ; with a Preface by Rev. R. Sinker, D.D. Cambridge : Deighton Bell & Co., 1899. Small 8vo, pp. xi. + 56. Price 2s. 6d.

2. Kritische Geschichte der Thalmud-Uebersetzungen aller Zeiten und Zungen.

Von Dr. Erich Bischoff. Frankfurt a. M. : J. Kauffmann ; London : Williams & Norgate, 1899. 8vo, pp. III. Price 3s. net.

3. Kurzer Handcommentar zum Alt. Test., herausgegeben von K. Marti.

(a) *Leviticus erklärt von Lic. Alfred Bertholet, a. o. Prof. der Theol. in Basel.* 8vo, pp. viii. + 104. Price M.2.40.

(b) *Die Bücher der Chronik erklärt von Lic. Dr. I. Benzinger, Privatdocent der Theol. in Berlin.* 8vo, pp. xviii. + 141. Price M.3. Tübingen und Leipzig : J. C. B. Mohr ; London : Williams & Norgate, 1901. Price M.3.

4. Die religiösen und ethischen Anschauungen des IV. Ezrabuches in Zusammenhang dargestellt: ein Beitrag zur jüdischen Religionsgeschichte.

Von F. Walther Schiefer, cand. Theol. Leipzig : Dörfling & Franke ; London : Williams & Norgate, 1901. 8vo, pp. vi. + 76. Price 1s. 6d. net.

1. Mrs. Jeffreys' little book in defence of the unity of the Book of Isaiah is dedicated to a bishop, it contains a preface by the librarian of Trinity College, Cambridge, and it has the approval of Dr. Valpy French. Yet we doubt if it will appeal with any force except to readers who are already of

the author's way of thinking. We admire the courage and (what is rarer in some quarters) the courtesy with which Mrs. Jeffreys seeks to refute Dr. Driver's conclusions, which are those almost universally accepted by scholars now-a-days. But we would ask her to take our word for it that the linguistic evidence she adduces, so far as it is relevant, has not been left out of account by those who have come to a different conclusion from herself.

2. We feel certain that all students of the Talmud will feel that Dr. Bischoff has laid them under an obligation by his critical history of the translations of the Talmud, at all periods and in all languages. Such a work was needed, according to our author, because the material at one's disposal hitherto is full of errors and omissions, and because an exact knowledge of former attempts at translation is the best foundation for a judgment as to the possibility and the method of a future translation. The work is marked by the conciseness and the exhaustiveness of an expert.

3. (a) The *Kurzer Handcommentar* continues to make satisfactory progress, quite a number of volumes having been added to the series within the past year. Bertholet, who has contributed more than one commentary to it already, writes well on *Leviticus*. This book presents, of course, fewer problems for literary criticism than the other books of the Hexateuch, yet there are questions, such as those connected with the Law of Holiness, that demand careful investigation. The ritual again presents such problems as the distinction between the guilt-offering (זֶבַח) and the sin-offering (חַטָּאת), and the question of what is the root idea of the conception of "clean" and "unclean". All these, particularly the last, are handled by Bertholet with that fulness of knowledge and that patience which we have learned to expect from one who did so much for *Ezekiel*. The same thoroughness is displayed in our author's examina-

tion of particular words and phrases of a difficult kind ; while the commentary proper is a model of conciseness and clearness.

(b) Benzinger's excellent commentary on *Kings* will have prepared our readers to expect valuable help from his work on *Chronicles*. At the outset he defines very happily the character and "tendency" of the Book, which is not a history of Israel but a Church history, a history of the Temple and its cultus. The motives are carefully exhibited which led the Chronicler to omit or add or modify. At the same time we are not to suppose that his methods were peculiar to him. On the contrary, his conception of the course of Israel's history was the prevailing one of his time. While in one sense it is true that the historical value of *Chronicles* is small, yet we must be on our guard against unduly depreciating it. In addition to the books of Samuel and *Kings*, the compiler possessed some good sources. This leads Dr. Benzinger to a detailed examination of the question of the particular sources drawn upon by the Chronicler. The date of the compilation is fixed, with most scholars, at about B.C. 300, although, of course, additions were made to the book at a still later date. The condition of the text is then examined. While this is very bad in the genealogical lists, the narrative portions are shown to have often preserved a better text than the parallel passages in *Kings*. The commentary is an admirable piece of work. But in the bibliography we miss a reference to Dr. F. Brown's admirable art. "*Chronicles*" in the new *Dictionary of the Bible*. Surely it was as worthy of mention as A. Klostermann's article in Herzog's *P. R. E.*

4. In view of the growing importance of studies in Jewish Apocalyptic Literature, a hearty welcome will be accorded to Mr. Schiefer's account of the religious and ethical ideas contained in Ezra iv. He finds the leading motive of what may be called *Old Testament Apocalyptic* in a desire to rekindle zeal for the Mosaic Law. This end might be served by haggadistic narratives, psalms, gnomic sayings, or prophetic exhortations. It is characteristic of this literature

that it is pseudepigraphic. The book with which Mr. Schiefer is concerned is fittingly written in the name of Ezra, whom, however, strangely enough and in defiance of chronology, it identifies with Shealtiel (Salathiel), the father of Zerubbabel. The genuine part of the book, namely chapters iii.-xiv. [i., ii., xv., xvi., are later additions], belong to the last decade (90-100) of the first century of the Christian era.

The tractate opens with examining the conception of God found in the book. This leads naturally to such subjects as angelology, and the creation of the world and of man. Man being mortal, the question of a future life and of the destiny of the soul arises. Closely connected with the same is the subject of the Messianic hope. On all these points Mr. Schiefer writes with the full knowledge derived from this and other Apocalypses, and from the copious recent literature that has grown up around them, and he has succeeded in investing with interest every point he discusses.

J. A. SELBIE.

**The Earliest Gospel: A Historical Study of the Gospel
according to Mark, with a Text and English Version.**

*By Allan Menzies, M.A., D.D., Professor of Biblical Criticism
in the University of St. Andrews. London: Macmillan
& Co., Limited; New York: The Macmillan Company,
1901. 8vo, pp. 306. Price 8s. 6d.*

THIS is a scholarly book, written in a lucid, vigorous, and natural style. It consists of an Introduction, a Greek Text, with an English translation on the opposite page, and a Commentary below. The Introduction might with advantage have been longer. The Greek Text is based apparently upon Westcott and Hort and Tischendorf. But Professor Menzies seems inclined to attach considerable weight to the Western Text. The translation into more modern and everyday language than the Authorised and Revised versions is on the whole successful, though such an expression as "Jesus rated him" (i. 25) jars upon the ear, and it is not easy to see the gain of substituting "a stick" for "a staff". The method which Dr. Menzies has adopted of writing his Commentary so that it can be read continuously without the reader being constantly jerked up by fragments of text and detached notes adds to its attractiveness. The book is, in fact, a life of Christ, based upon St. Mark's Gospel, interpreted from a particular standpoint and reconstructed. Among recent contributions of English scholarship to the study of St. Mark's Gospel it has a distinct place of its own. It is not simply an exposition, but a commentary with a definite purpose consistently kept in view throughout. Its aim is to portray "the face of Jesus as He actually was and spoke, strove and suffered, lived and trusted and hoped," which "has been to a large extent hidden from us by the theology which we have inherited" (p. 54). And unless we

have misunderstood Dr. Menzies the theology which has thus obscured the face of Jesus is not simply that of the seventeenth century, or of the fourth century, but that which was already in process of development before Mark's Gospel was written. For even in this earliest Gospel are found clear traces of Pauline ideas and of Pauline phraseology; and other powerful influences of an idealising tendency have been at work as well. The stream of pure tradition began to be contaminated with foreign elements very near its spring, and to recover its purity it needs to be strained through the filter of a narrowly discriminating criticism. He who is bent on getting "back to Christ" must not only get behind Paul and the writer of the Fourth Gospel; he must also get behind Mark and even behind the sources from which Mark drew.

[Dr. Menzies states his position with distinct clearness in the paragraph of his Introduction in which he explains in what sense the Gospels are historical. Starting from the fact that a comparison of Mark's Gospel with those of Matthew and Luke shows, by omissions, modifications of language and additions, a tendency in the latter to exhibit a higher view of the person of Christ, he considers it an inevitable inference that the same tendency has already been at work in Mark and in the traditions, written and oral, upon which he drew. As this is one of the fundamental positions it will be well to let him speak for himself: "That the Gospel tradition operated on real facts and on things actually remembered is capable of proof. We are able to trace in the Gospels the mode of operation of early Christian tradition and to see the direction in which it travels. We do not see the starting-point, but we gather from the later development of what nature the beginning must have been. The tradition always proceeds from what is more concrete to what is more ideal, from the simple and homely to the dignified and majestic, from the less to the more wonderful. The figure of the Saviour is raised more and more above the earth; the story is made always more edifying, more impressive. These phenomena, of the study of which the Synoptic Gospels shows manifold

instances, do not point to the conclusion that the facts on which tradition operated were themselves invented. On the contrary, the facts were often somewhat too real for tradition to use. They did not at first quite suit the purposes of the Christian community, but had to be changed in the unconscious process of transmission before they could be used" (p. 19). And again, with special reference to Mark: "It will be found, I believe, that Mark is historical in the main". But even Mark is very far from being free from this idealising or transfiguring tendency. "His materials were not so sacred and inviolable that he could not touch them up and arrange them so that the light should fall on them in the way he desired. His successors also used this freedom, and in these cases changes were often introduced in the interests of doctrine. They sought to express higher views of the person of Christ than Mark had indicated. Not that the desire to elevate the person of the Saviour is not present in Mark also." Instances are given which "all make in the same direction, and go to surround the figure of Christ with a light brighter than any of this world" (pp. 51, 52).

Accordingly it is the task of the student to detect and remove those accretions which, from a very early time, have gathered round the simple facts; and it is this to which Dr. Menzies applies himself in the Commentary. And the residuum of solid fact which remains after the alien elements have been got rid of by evaporation in the crucible of criticism is substantially as follows. The most obvious characteristic of Mark's Gospel is the prominence it gives to what we are accustomed to call miracles. Now Dr. Menzies does not explicitly deny the possibility of miracles; he tells us he has not used the word, "as it appears to him quite inappropriate to describe the 'powers' Jesus is here described as accomplishing". He disposes of them on lines similar to those which Dr. Abbott has rendered familiar to us in *The Kernel and the Husk*. The "nature-miracles" vanish under his treatment. For example, in the story of the Stilling of the Storm the nucleus of fact is that Jesus suddenly aroused from sleep by the panic of the disciples showed Himself to be master

of Himself and of the circumstances. Mark, no doubt, he acknowledges, means to represent Jesus as having power over the winds and waves, but that power is not claimed by Jesus Himself; it belongs to the interpretation afterwards put upon His words and demeanour. It is acknowledged that Jesus exercised an extraordinary power over certain cases of hysteria, epilepsy and insanity, in persons regarded as possessed by demons, and that He also cured other diseases, such as fever, paralysis and certain kinds of dumbness and blindness, though in several of these a more accurate medical diagnosis is desiderated. These cures are practically instances of what we now-a-days call "faith-healing". "They are connected with a simple method of practice not unknown in the country"; "the process is quite natural," the method being to induce the patients to co-operate towards their recovery by putting forth some effort. In the case of the Syrophœnician woman's daughter, it is suggested that the mere reputation of Jesus and the knowledge that He was being invoked on her behalf were enough to restore her. Imagination and expectation play a large part in these cases. The healing of the leper, which cannot be brought under the same category, is found very perplexing, and Dr. Menzies, while admitting that the story is meant to tell of an actual cure, inclines to the solution of Paulus, followed by Keim, that the man was not made but only declared clean and fit to be restored to the community.

From the opening sentence of his Gospel we are led to understand that Mark intended to relate the story of Jesus as the Messiah. But in Mark Jesus does not become the Messiah before the conversation with His disciples at Cæsarea Philippi (p. 168). It is true that on two occasions at a very early period in His ministry, at the healing of the paralytic and when He claims to be Lord of the Sabbath, Mark represents Jesus as applying to Himself the title "Son of Man," but these events must have been antedated, as Jesus avoids all Messianic assumptions till close to the end of His life on earth (p. 54). But when He puts the question, "Whom do men say that I am?" a view has been ripening in His mind.

He has resolved to transfer His activity to Jerusalem. "The opposition of the Scribes has brought His work in Galilee almost to a standstill . . . and led Him to think of assuming the Messianic rôle as a means of carrying forward in another way and on another scene the work for which the old methods had done all they could. . . . Jesus' encounter with the Scribes must have convinced Him that the reform of religion . . . would never come about if a bold stroke were not struck for it. . . . Even if death lay in the path along which duty now began to call Him, He must not shrink from it" (p. 168). But He could not play the part of the Messiah of popular expectation. The old view of the Messiah must give place to a new one. The Messiah, He now sees, must suffer and be set at naught before He comes to His kingdom, and so He now gives Himself the title Son of Man as fitted to express the paradox of Messiah's career, as experiencing the dark and sorrowful side of the human lot, suffering, waiting, persecuted, dying (p. 170). It was in connection with this new view of the Messiah and His resolution to take up the part that there arose for the first time in His mind the foreshadowing thought of His death. Accordingly the saying about the days that will come when the bridegroom will be taken away (ii. 20) is also out of its place, and must be assigned to some period after this (p. 87). Dr. Menzies does not seem to feel that when Mark, in relating the first announcement of the Passion, remarks "He spake that saying openly" (*παρρησία*), he almost implies that Jesus had previously dropped veiled hints to the same effect. As to what was to be accomplished by His death—which appeared first as a possibility, then as a probability, and at last as a certainty—He had at first no understanding, but by the time that, in His answer to the ambitious request of James and John, He spake of giving His life as a ransom for many, "He has begun to see in what way His death may be a benefit to others". . . . The death of the Messiah must arrest the rational conscience and bring about a general movement, such as His teaching had failed to produce, towards the kingdom. In this way He might regard His death as a means of blessing to "many," His life as a

ransom for "many," His blood as shed for "many" (pp. 200, 201). He expected that His return would take place and that the kingdom would be visibly erected almost immediately after His death (pp. 202, 203). Hence the saying, "There be some here of those that stand by which shall in no wise taste of death until they see the kingdom of God come with power," postpones it too long. "Jesus, who expected it to come if not before His death at least very shortly after, could not have deferred the coming, as He does here, to a time when most of His disciples should have died, as was evidently the case when this was written" (p. 173). On the resurrection of the body of Jesus it might have been well if, in the Commentary, the author, instead of being content to point out the divergencies between the various accounts, had thought fit to give some reassuring sentences corresponding in tone to the warmth and force with which he speaks in the Introduction of the Risen and Living Lord whose grace and energy are now shed abroad on His people by His Spirit.

The outline we have given is necessarily imperfect, but it has been our endeavour to make it not unfair. We leave the reader to judge of the verisimilitude of the portrait. But one or two reflections of a general character suggest themselves.

First of all, there are in this book numerous indications of a strong tendency to exaggeration. Certain features are unduly magnified and inferences are drawn far more sweeping than the facts require or permit. There is an instance of this in the story of the leper. Into the meaning *ἐμβριμησάμενος* there is imported an idea of indignation, almost of violence, which the use of the same word in Matt. ix. 30 shows to be quite uncalled for. A more pronounced instance presents itself in the Introduction (p. 52). In Mark "Jesus' cures are achieved with labour and effort, so that it is a question if it is not breaking the Sabbath to do them on that day". The allusion is presumably to the healing of the deaf and dumb man in Decapolis and of the blind man at Bethsaida. It is assumed that the method of operation in these cases was the normal one, though in other cases the details are not given. But even with regard to those the

characterisation is extravagant; and as applied to the three Sabbath cures related by St. Mark, it is more than an exaggeration; it is absolutely baseless. More serious, because more important, is the passage in the Introduction (p. 19), already quoted in full with reference to the increasing tendency, noticeable in the later Gospels as compared with Mark, to idealise, to take higher views of the person of Christ. The impression conveyed by Dr. Menzies' powerful sentences is in excess of what is warranted by the phenomena in question—that is, of course, those that occur in the matter common to all the three Evangelists, in which alone comparison is possible. The phenomena are not all on one side. There are instances in which Mark alone points to the higher view of Jesus, as *e.g.*, in the story of the paralytic where he says that Jesus knew the thoughts of the Scribes τῷ πνεύματι αὐτοῦ, not by observation or inference, but by His own immediate consciousness (though Dr. Menzies asserts that the Christ of the Second Gospel is not endowed with superhuman insight (p. 52)); and again in the parable of the Wicked Husbandman, where Mark alone records the significant word, "He had yet *one* Son". With reference to the uniform advance "from the less to the more wonderful," it is Mark, most of all, who gives prominence to the sensation and amazement caused by the wonderful works of Jesus. It is curious that Keim, who believes Mark to be the latest of the Synoptists, fixes on him the blame for the increase of the marvellous. After all, the important question is whether the phenomena referred to are of such a nature as to lead us to distrust the substantial reliableness of these records. Do the later ones leave an impression of Jesus out of harmony with that given in the "Earliest Gospel"? Or do not all three portraits readily blend into one clear stereoscopic picture?

In reflecting upon the presentation of Jesus in this book we are more and more impressed with the feeling that the cause is not adequate to the effect. This Christ could not have produced Christendom. He could not have evoked the strong emotions of faith and hope and love which throbbed

in the pulse of the Apostolic Church, and which have been the inspiration of Christian lives from that day to this. We can comprehend that the Jesus of the Evangelists became the Christ of the Epistles, but between this and that there seems to be an impassable gulf. The two appear to be unrelated, and the author seems to have some sort of consciousness of this. He thinks there is the same want of relation between the Christ of the Gospels and of the Epistles and refers with approval to a remark of Von Soden, that "the two sets of writings belong as it were to different worlds, different atmospheres of thought, and it is evident to the unprejudiced eye that the two are independent of each other" (p. 11). But the leading work of the Church in instruction and edification would not at the period necessarily find a place in its literature, and it is inconceivable that men could believe in the heavenly Lord without immediately becoming eager to learn how He had revealed Himself in the deeds and words of His earthly career. Their deep religious affections could not rest permanently on an unknown Being. Dr. Menzies interprets St. Paul's saying about not knowing Christ after the flesh as if he meant that the story of His earthly career was wholly irrelevant to the truth of the Gospel. "The only Christ whom he cared to know was not Christ in Galilee but Christ crucified." Such is not the impression left on us by his Epistles. In them he appears as one whose mind and heart are so steeped in the knowledge of Christ that more than any other writer of the New Testament, he is deeply imbued with the spirit of that life, and, though he had passed from earth before even the Earliest Gospel was written, the Christ whose character and moral ideal he reflects is essentially the same as that of the first three Evangelists.

A. O. JOHNSTONE.

Die Quellen der canonischen Kindheitsgeschichte Jesus.

Ein wissenschaftlicher Versuch von Ludwig Conrady. Göttingen : Vandenhoeck und Ruprecht. 8vo, pp. 342. Price M.8.

IF pains and learning entitle an investigator to call his work scientific, the claim need not be denied to the treatise before us. The methods and processes of the author, however, are largely those of pure subjectivity, and his results require an unusual number of assumptions to give them even the appearance of probability. He cannot be surprised if he does not succeed in convincing his readers of the truth of his contention, for he intimates at the outset that he is setting himself in opposition not only to the tradition of nearly eighteen centuries but also to the entire body of theological opinion of the present day. In his investigation of the Canonical History of the Infancy of Jesus, our author has an eminent predecessor in Dr. A. Resch, whose *Agrapha*, or Extracanonical Gospel Fragments, started a new theory of the origin of the Gospels, and whose later *Kindheits-Evangelium* covers much of the ground occupied by the present investigation. Resch's elaborate attempt to reconstruct the gospel of the Infancy was not, our author tells us, the occasion of this treatise, the first sketch of which was completed before Resch's *Kindheits-Evangelium* appeared. But the finished treatise makes a large use of Resch's materials, turning the weapons obtained from his armoury for the most part against himself.

Our author sets himself in the first place to show that the narratives of the Infancy of Jesus in the first and the third Gospels, differing though they do in substance and in form, are derived from one source and take the form in which we now possess them from the purpose each Evangelist has in view ; for both Gospels are regarded as tendency-writings.

The manipulation of the Gospel narratives to support this contention is interesting, but fanciful in the extreme.

Having satisfied himself that neither the first nor the third Evangelist is an original and independent authority, but that each derives his materials from one and the same documentary source, he finds that source in the *Protevangelium Jacobi*, recovered from its long oblivion by Postel in the sixteenth century and by him brought to Europe. Our author quotes with approval Postel's enthusiastic description of it as *gemmam inter libros theologicos et basin atque fundamentum totius historiae Evangelicae et caput Evangelii Secundum Marcum*. That the Protevangel is as early as the middle of the second century is admitted by Zahn and other authorities. But when our author insists that the first Evangelist in recording the incidents of the Infancy simply epitomized the Protevangel and that the third Evangelist obtained the story of the dumbness of Zacharias, of the Annunciation, of the visit of Mary to Elizabeth, of the Taxing, and of the Presentation in the Temple from the references to those incidents, he separates himself from the great mass of modern critical opinion and completely inverts the relations between the Canonical and the Apocryphal Gospels. It requires but little critical judgment to see from the parallel columns in which he exhibits the Protevangelic and the Canonical narratives, that instead of our Evangelists borrowing from the Protevangelist, he borrowed from them. This is the view taken, at least, by critics of all schools. The Protevangel and its kindred narratives, the Gospel of Thomas, the Gospel of Nicodemus, and others, bear upon the face of them the marks of secondary origin, and have quite a different air and purpose from our Canonical Gospels. A perusal of Tischendorf's *Evangelia Apocrypha* carries home that conviction with irresistible force. The Protevangel instead of being the source of the Gospel narratives of the Infancy is, as Zahn points out, "a compilation from them, in so far as it is not pure fiction". Our author has difficulty with the visit of the boy Jesus to the Temple at Jerusalem, which is not found in the Protevangel though the germ of it might be found in the freaks of childish

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omnipotence ascribed to the Infant Jesus in the Gospel of Thomas. The flowing Greek of Luke's narrative suggests to our author that Luke in treating of this incident has just taken more than usual liberty with his source!

To support his theory he proceeds to discuss the references to the narratives of the Infancy in early Christian literature. It is here that Resch's collection of passages is of such service. Quotations are given in convenient form from Ignatius, the Testament of the Twelve Patriarchs, Aristides, Basilides, Irenaeus and later literature, and references at greater length are examined from Justin Martyr, Celsus and Epiphanius, which are claimed as showing with a measure of certainty that these authors were acquainted with the Protevangelium. It is true that Ignatius mentions a star of surpassing size before which the light of the other stars grew pale; that Justin Martyr speaks of the birth of Christ as taking place in a cave; that Clement of Alexandria refers to the perpetual Virginity of Mary; all of which particulars and others less notable are to be found in the Protevangelium and not, in those precise terms at least, in the Canonical Gospels. But this does not help the theory advocated in the present treatise; oral tradition might well carry down such a particular as the cave for the birth of Jesus. Exaggerations of simple facts narrated in the Gospels would soon grow up and obtain circulation in Apocryphal works and in the writings of the early Fathers. And such exaggerations form a considerable part of the literary stock of Apocryphal writers. To refer to the reference to Ignatius alone: it is surely vastly less probable that a writer of his striking originality and proved acquaintance with the great Gospel facts and mysteries, should borrow from a florid narrative like the Protevangelium than that the Protevangelist should borrow from him. Besides, if our author's contention that the Protevangelium was a production of the time of Hadrian is correct, it was impossible for Ignatius to quote or refer to it, since he by the consent of all critical authorities suffered martyrdom several years before in the time of Trajan.

Having claimed independence and priority for the Prot-

evangelium, our author enters upon a learned discussion of the characteristics of the source itself, gathering from the Hebraisms with which the Greek Text abounds that it was written in Hebrew and afterwards translated into Greek. In asserting its Egyptian origin he brings to bear upon his task a great amount of curious learning, connecting the narratives of the Infancy in the most fanciful and extravagant way with the Isis and Osiris myth, and notably with an Isis worship which he thinks had once been set up at Jerusalem and Bethlehem. The author of the Protevangelium he takes to be an Egyptian of Alexandria, who has come out of heathenism into the Christian Church by way of the synagogue and so possesses the Hebrew learning the book exhibits. It is not so easy to say what countryman the translator was, but he too was likely an Egyptian trained in the schools of Alexandria where he carried through his translation and gave the book a wider fame.

The acceptance of this theory would mean a complete revolution in our views of the Canon and of the origins of Christianity. But the author fails entirely in our judgment to make out his thesis. It was an impossible task to which he set himself. It would have been a literary miracle if the opening chapters of St. Matthew and St. Luke, with their lifelike touches and tender humanities, had been derived from a work teeming with superstitious trivialities. The author of this book, with all his ingenuity, has not succeeded in displacing them from their position of independence and priority ; and we cannot say that he has even offered us help to the solution of any of the problems which the narratives of the Infancy present.

THOMAS NICOL.

Antilegomena.

Die Reste der ausserkanonischen Evangelien und urchristlichen Ueberlieferungen herausgegeben und übersetzt von Erwin Preuschen. Giessen: Ricker; London: Williams & Norgate, 1901. Cr. 8vo, pp. vi. + 175. Price 3s. net.

THIS is a most useful collection of fragments of extra canonical Gospels, and early traditions akin thereto. It is also issued at a moderate price, which should place it within the reach of all. Previous collections, with the single exception of Nestle's *Supplementum*, which is too brief, have been beyond the reach of many, because they were buried in lengthy works such as Hilgenfeld's *Novum Testamentum extra Canonem receptum*, or Zahn's *History of the Canon of the New Testament*. Nor has anything yet appeared at once so complete and so succinct as Preuschen's work. There are, indeed, still a few more fragments which one might be glad to see incorporated, but these are not Greek fragments, but survive either in Coptic, or in some translation of Greek ecclesiastical writers. In particular one would like to see all Coptic fragments of the Gospel included. A new volume of the Berlin edition of the Christian writers of the first three centuries is, I believe, to contain a complete collection of early Coptic fragments, but those which throw light on the early history of the Gospels might very well be included in such a work as this.

I may mention two: (1) Schmidt's revised translation in the *Göttingensche Gelehrte Anzeigen*, June, 1900, of Jacoby's "Ein neues Evangelienfragment," and (2) another fragment translated by the same Coptic scholar, and published by Harnack, "Ein jüngst entdeckter Auferstehungsbericht".

Similarly, translations of pertinent passages from early authors, which have survived in translations only, would be

valuable: for an example see Hippolytus' "Commentary on the Song of Songs," a Slavonic version of which has survived and is translated into German in the new Berlin edition. The reader will find on p. 351 ff. a remarkable running quotation of the story of the Resurrection from some early Gospel, possibly from the original Logia of St. Matthew.

Then, too, there would be such fragments of the Diatessaron as do not occur in our Gospels. These might have been a useful addition.

But, to come to the matter actually incorporated, though I believe no Greek fragments of Gospels, which have as yet come to light, are omitted, there are a few omissions of traditions of importance.

To begin with Origen: such passages as the *Contra Celsum*, i., 46, and i., 68, might have been added. I will give an English translation, so as to be intelligible to all readers: In i., 46, we read about the miracles as follows: "The marvellous works done by Jesus, Celsus slanderously asserts that he effected by means of the occult knowledge which he had acquired amongst the Egyptians". I believe this passage to be important, because there is actually in existence, as I hope to show elsewhere, a Gnostic edition of St. John's Gospel which ascribes the miracles to the secret "gnosis" acquired by Christ in an Egyptian temple. The other passage (i., 68) is a contemptuous and futile attempt to explain away Christ's miracles. "He compares them to the works of mountebanks, with their vaunted wonders, and to the rites of those who have been initiated into occult science by the Egyptians, men who, for a few obols, vend their awful mysteries in mid-marketplace, and expel demons from people, and dissipate diseases, and call up the souls of heroes, and display costly feasts and tables with confectionaries and dainties which are purely imaginary, and cause what are apparently animals to move, which are not really animals, but only appear such to the imagination."

In the passages from Epiphanius relative to the Ebionite Gospel (p. 9) a brief reference is given in the first quoted fragment to the story of the discovery of a Hebrew transla-

tion of the fourth Gospel, but the author should certainly have added the sequel in *Heresy*, xxx., 6, which relates how a certain Josephus, at that time half-inclined to become a Christian, was somewhat staggered by his discovery of this document in the muniment room of the patriarch of the Jewish sect to which he belonged. This curious sect was under the direction of a hereditary patriarch and an elect body called Apostles. It was in the patriarch's house that Josephus, at that time an apostle in this sect, discovered what Epiphanius describes as some priceless documents.

"And as he read therein he found the Gospel according to John translated into the Hebrew tongue, and the Acts of the Apostles. And, moreover, having read, from amongst these documents, the Hebrew genealogy according to Matthew, he was again harassed in mind, being somewhat perturbed concerning the faith of Christ."

It would appear from this remarkable passage that both the text of the Fourth Gospel, and the genealogy prefixed to St. Matthew's Gospel, which Josephus thus discovered, differed in a surprising manner from those at that time generally current in the Church. This story was related to Epiphanius by Josephus himself. Can it be that the genealogy was somewhat of the same type as that of the Lewis Syriac text of the Gospels, and that the Fourth Gospel was the Johanne portion (if such existed) of the Hebrew Logia, which is upposed to be one of the sources of our Gospels?

Another important passage from Epiphanius, which might have been included, is *Heresy*, xxviii., 5, where it is said of Cerinthus and his sect, "For they use the Gospel according to Matthew in part, but not the whole of it: but because of the genealogy (of the Lord) according to the flesh, they use this too from the Gospel"; and again in *Heresy*, xxx., 14, we read as follows: "For Cerinthus and Carpocras . . . from the beginning of the Gospel according to Matthew, wish to prove by means of the genealogy that Christ was of the seed of Joseph and Mary. . But these (the Ebionites) are otherwise minded. For they cut out the genealogies in Matthew."

From these passages it would appear that there were two recensions of St. Matthew's Gospel current amongst the

Cerinthians and Ebionites respectively, the latter being without the genealogy, while the former had it indeed, but in such a form as to make it possible to attempt to prove from it that Christ was the son of Joseph and Mary. This again would point to a form of text akin to the Lewis Syriac.

Apart from these books in Epiphanius and Origen, some at any rate of which the author may see fit to include in a later edition, I have observed no omissions of any importance, and the book is a welcome addition to the literature of the subject.

J. H. WILKINSON.

The Ministry of Grace.

By John Wordsworth, Bishop of Salisbury. London: Longmans, Green & Co., 1901. 8vo, pp. xxiv. + 486. 12s. 6d. net.

THE scope of this learned and genially written work is given in its sub-title, "Studies in Early Church History, with reference to present problems". As regards the first part of this description, it is more nearly defined as "a summary account of Church organisation, as well as of the early history of the most prominent Christian rites". The meaning of its latter part is hinted in the following sentence: "We need criticism of the past as well as exhibition of the past: and we need to sift what is really Catholic and permanent in organisation and rites, with more discrimination than has often been used among us, from what is local and transitory". Few will need to be told that in the bishop's hands this leads up to the familiar moral that Anglicanism presents, in fact, the *desideratum*, "what is really Catholic and permanent," freed by Divine Providence from the "local and transitory" accretions of other parts of the Church, Eastern and Western. In relation to these "our ideal is not to absorb but to leaven: to penetrate with healthy life, not to lord it over God's heritage". Difficult as it is to make this position, even in a moderate form, seem really modest, especially in relation to those communions which share the same general atmosphere of Christian enlightenment enjoyed by Anglicans, Bishop Wordsworth perhaps comes as near to it as may be. Further, by Anglicanism he understands the views of "the solid and sober central party of the Anglican Church," which he wishes both his historical findings and his practical deductions to be taken to represent. And one can but cordially hope that views as

sober and sensible as his may more and more prevail among his fellow-Churchmen, on such topics as Fasting, Communion, Reservation, Incense, Clerical Celibacy, Women's Work and the idea of perpetual vows in connection therewith. On each of these many wise things are said to which we would direct attention, though space forbids quotation where yet weightier matters of principle call for comment.

His opening remarks on "different views of Church History," show once more how native to the mind of those who style themselves "Catholics" is the belief that they alone have adequate vision of "the glorious Church of God," to use the phrase of the truly Catholic dedication of this book. Thus after saying that Dr. Hatch's aim was "to show the plasticity of Christian institutions, to explain their origin and growth on philosophic principles, and to invite leaders of Christian thought and life to courageous action in dealing with them in the future," Dr. Wordsworth speaks deprecatingly of this attitude, as if it involved blindness to what he calls the "personal" and the "traditional" views of Church History, and had its roots in a poor and unspiritual ideal of the Church as the divinely appointed medium for "the coming of God's Kingdom in its perfect beauty". It does not seem to occur to him that it *might* be the very largeness and adequacy of Dr. Hatch's idea of the Church, as conceived by its Founder and no one less, that led him in view of the "ecclesiastical" and human "notes" by which the Tractarians had circumscribed its scope and sway, to emphasise God's truly "Catholic" working out of His Kingdom among men. This is curious enough in its way. But the bishop's attribution to his fellow-Churchman of a one-sidedness which he himself disclaimed, seems the more uncalled for when one reads that his own book "is an attempt to give a *reasonable* account of the institutions and customs of which it treats; *i.e.*, to show how they arose, and with what principles their origin and development were connected" (p. vi.). Thus both recognise the Divine behind and in the human factors, of whose relations a "reasonable" or "philosophic" account is essayed. Why,

then, should the one claim for himself a fulness of religious interest and vision which he denies to the other? Indeed, when actually at work, without *arrière pensée*, he deals with his data much as Dr. Hatch dealt a decade or two before, save that he uses "primitive" in a looser way, and that at certain crucial points elements slip in unknown to history proper, as when he asserts "the persistence" of the Charismatic ministry as a "reserve force" latent in the Episcopate—a pure *theologoumenon*.

It is an ungrateful duty to notice such lapses from objectivity of treatment occurring here and there throughout this book: but it is the more necessary on account of the very excellence marking many of its special discussions, and of the rich and varied material brought together in the volume without sacrifice of order. Its arrangement is as follows. The lengthy Introduction, beginning with the true idea of Church History and briefly characterising the chief workers in the special field under consideration—Hooker, Bingham, Pelliccia and Duchesne—consists mainly of a Survey of the ancient literature, subdivided into Church Orders, Kalendars of Festivals, and Liturgical Books. This is an admirable piece of work, learned, lucid, critical, though its references to the *Didaché* are rather vague and unsatisfying, while the grounds given for denying to Hippolytus the authorship of the Canons that bear his name seem hardly conclusive. The body of the work consists of eight "Studies," the headings of which are:—

I. Development of the Monarchical Episcopate—more rapid in the East, slower in Rome and Alexandria.

II. Bishops, Presbyters and Deacons (the first half of the third century being treated as a determinative period).

III. The Minor Orders (Sub-deacons, Acolytes, Exorcists, Readers, etc.); to which is appended a sketch of psalmody and the growth of instrumental music in worship.

IV. Christian Asceticism and the Celibacy of the Clergy (the fusion and confusion of the two being carefully traced, and the evil influence of the West, of Rome in particular, being brought out).

V. Women's Work: Widows, Deaconesses, Virgins (in which attention is directed to the higher estimate of women's ministry in the East, seen specially in the *Apostolic Church Order* and the *Testament of our Lord*—both probably Asian in origin).

VI. The Christian Day and the Christian Week: Sunday, Wednesday and Friday, Saturday; Daily Eucharist and Daily Offices (daily public prayers are traced to the fourth century, and to Jerusalem as source).

VII. Development of Church Festivals: Easter, Lent and Pentecost.

VIII. Later Festivals: especially Christmas and Epiphany. This chapter concludes with suggestions for a reform of the Anglican Kalendar, with a view at once to secure greater Catholicity and to foster regard for national and diocesan worthies of the faith. A tentative Kalendar on these lines follows, which whilst obviously meant to be generously inclusive, serves rather to bring out the radical arbitrariness of the Anglo-Catholic conception. The bishop hopes to enable his fellow-Churchmen "to realise a little more fully the breadth of the Communion of Saints as to time and place and character". To this end he inserts Bernard Gilpin, Parson of Houghton-le-Spring, 1583, while he omits Richard Baxter and John Wesley; commemorates Thomas Bray, one of the founders of the S.P.C.K. and S.P.G., 1730, but not William Carey or David Livingstone; and reckons as saints of Christ, Dante and Charles I., but not Milton or Cromwell. If such a Kalendar does not help to destroy the sense of proportion in Anglican Churchmen, they must possess an enviable faculty of doing justice to saintliness to which the title is formally denied. For our own part, we are not sure that we would not prefer to be nurtured on the Positivist Kalendar, which seems to set rather more store by Christ's own test of saintship, *viz.*, fruits of character, and surely Catholicity should be measured by Christlikeness. Even what seems at first sight a gleam of fresh Christian insight in this Kalendar, but serves to bring out the formal bias warping the mind of its author, otherwise so zealous for the

religion of the Spirit rather than of traditional forms. Under 26th January, we read "C. G. Gordon at Khartum, 1885". But, then, Gordon was an Episcopal communicant. How Gordon himself would have regarded his inclusion, on such terms, in a Kalendar so conspicuous for its exclusion of men he would have hailed as saints indeed, we leave the bishop and others to judge.

It is not irrelevant to dwell at length, even in a short review, upon this matter. For it brings to full light the tendency, latent but influential, which hinders some of the discussions from attaining the dignity of "history" in contrast to "tradition," to use the author's own distinction. That tendency is the desire to uphold the statement in the Anglican Ordinal, natural enough when first made, but now belied by known facts, that "from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests and Deacons". Even Lightfoot's investigations were warped as regards their general effect by this sixteenth century historical opinion, become nineteenth century dogma; in that he, in defending himself against the suspicion of having cut the ground from below the *jus divinum* theory of Episcopacy, alleged that the result of his famous essay "had been a confirmation of the statement in the English Ordinal". This, of course, was to take its language in a sense different from that in which it was originally used and had been habitually understood. For Lightfoot shows that it was only in parts of Christendom "where an oriental spirit predominated, as at Jerusalem and Antioch and Ephesus," that evidence, and this largely inferential, pointed to the overlapping of any sort of monarchical episcopacy with the lifetime of "the latest surviving Apostles, more especially St. John". "Where the prevailing influences were more purely Greek, as at Corinth and Philippi and Rome"—Alexandria, too, as he himself tends to show—the development of this office out of the presbytery cannot be so traced to Apostolic action or sanction. That such "confirmation" was really fatal to exclusive claims, the sure "Catholic" instinct of a Dr. Moberly could not but feel, though his attempt at historical

refutation may be put aside the more decisively that its ingenious idealism is left severely alone by a patristic expert like Dr. Wordsworth, whose sympathies are all in a like direction. Nay, more, the latter has quite established, as against Dr. Gore, the one really formidable apologist on that side, the principle of "ordination from beneath"—to employ the somewhat unhappy polemical phrase favoured by Dr. Gore and others. For he has fairly closed the controversy about the nomination and ordination of their own bishop by the Alexandrine presbyters, down to the middle of the third century, as alleged by Lightfoot and Hatch.¹ But he has gone even further than Lightfoot in showing that the single bishop is but a presbyter made *primus inter pares* for certain practical uses, when he argues that to Clement of Alexandria the ministry consisted essentially of two (not three) orders, and thus that he identifies the two titles in the story of St. John and the young robber—one of Lightfoot's proofs that monarchical episcopate had the direct authority of the aged Apostle.

We submit, then, that the bishop's conclusion, that the episcopacy proper "was everywhere accepted in the Church some time before the end of the third century" (p. 178), does not justify, but rather precludes, acceptance "without reserve" of the theory of the Ordinal; that it virtually destroys the "Catholic" theory of Apostolical succession through bishops; and makes refusal to recognise presbyterian orders—whether in so-called Presbyterian, or Methodist, or even certain Congregational churches—a schismatical judgment, unwarrantably dividing true branches of the Church of Christ and His Apostles. This may be said without prejudice to the question of the supernatural grace of orders, which our author assumes but hardly attempts to prove, unless one can allow in this weighty instance that "supersession of broad Scriptural teaching by single-text expositions" which he himself deprecates. For the texts touching Timothy's "gift," determined by laying on of hands (whether of Paul or the presbytery),

¹ He also justifies Hatch, against Gore and Rackham, touching the reading and sense of the thirteenth Canon of Ancyra (A.D. 314), as to the ability of city presbyters to ordain presbyters or deacons.

constitute, as interpreted by "Catholic" theology without regard to the part played by "prophecy,"¹ something unique in the literature of primitive Christianity—at least, if we do not play fast and loose with the term "primitive" by making it cover ante-Nicene phenomena promiscuously, *e.g.*, views without witness for a century or more from the Church's foundation. The idea of sacramental grace conveyed by ordination has no support prior to Irenæus; and even the gift of grace he claims for the leading officers,² not necessarily bishops, is not sacramental but personal, safe-guarding them as teachers of apostolic truth. This theory, apparently constructed *a priori*, to meet a felt need amid the dangers of gnostic speculations (*cf.* Cyprian's view that bishops "have the right to expect special inspiration," p. 150), has the same value as our author's own statement that he "cannot doubt" that such claims "represent a true function of the Episcopal order, to be the depositories of a reserve of power on which the Church may rely in times of difficulty and danger". That is, each is the "pious opinion" of a devout man, which men equally devout reject as arrogating to officials the prerogative which, so far as it belongs to the Church at all, the analogy of faith leads us to view as residing in the general Christian consciousness of Christ's disciples as His Body, and not as delegated to any in trust for the whole. Indeed, this is what our author's language implies when he is off his guard. Thus he describes the original Charismatic ministry of Apostles, Prophets, Teachers, as "a transitory gift, destined to pass away when the body of the saints or faithful Christians was sufficiently prepared and instructed to take its place. . . . When the Christian body is sufficiently penetrated by the Holy Spirit to choose its own officers and representatives, and when the sense of duty towards the confederation of Christian Churches has become a settled habit, then the Charismatic ministry gradually passes away. But it remains in the

¹(Χάρισμα) ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου, 1 Tim. iv. 14, *cf.* 2 Tim. i. 6.

²They are *presbyteri cum episcopatus successione* or *cum presbyterii ordine*, Adv. Hær. IV., xl., 2; xli., 1, ed. Harvey.

background as a possibility, which may emerge at any time into activity: and indeed in various forms it is constantly emerging." And then he quietly assumes that, when it re-emerges, it will depart from its old free mode of action—the Spirit choosing whom He will, apart from office or orders (as in the Prophets and Teachers of the *Didaché*, for instance)—and will be tied to the Episcopal order, which originally had nothing to do with the higher Charismata of insight (148 ff.). It is the old story. The theory of "apostolical succession" ever disqualifies its holders (witness Dr. Moberly, and in a lesser degree Dr. Gore) from dealing fairly with the Charismatic or spontaneously inspired ministry of primitive Christianity. A ministry independent of orders cannot be made the genuine parent of a ministry dependent for its powers on orders, without changing its nature and laws altogether. Accordingly in their hands it either ceases to be Charismatic, or is belittled into an originally secondary or non-essential element in the Gospel of which it was by its first preacher hailed as the distinctive token. And such has it been in most revivals of that Gospel, the free gifts of the Spirit making orders recede again into their proper and secondary place—witness Augustine, St. Francis, Savonarola, Luther, Wesley. Indeed, high "Charisma" and episcopal office have seldom been related, save as cause and effect.

But consistency of view throughout is not to be sought in this book. Its author's spirit is far too religious to admit of this, on the artificial and external premises he holds for Catholic. His religion is catholic, if his ecclesiology is sectional. He is sure "that identity of faith with that of the primitive Church is far more important than identity of custom, except in regard to the fundamental institutions already referred to" (viii.). These "may be traced to the old general Charismatic Ministry," and are, the "one Bible everywhere received in the Church, one Creed, one weekly holy day, one Baptism, and one Eucharist". Here Episcopacy, as he understands it, is not included as a fundamental institution—as it cannot be on strictly historical principles. There was simply "a general tendency," after the Charismatic age, "to a monarchical regimen," which

was "not everywhere set up in exactly the same form or at the same date". "Episcopacy," then, "is perhaps the highest instance of a Church institution in regard to which history teaches us that variation is tolerable. But there are many instances."¹ Yet of the possibility of toleration, within the unity of the Church, of other types of Episcopacy than that which developed alongside so many variations of the third and fourth centuries—variations upon primitive practice often regrettable in our author's eye—no hint is given to cheer those who hold the "fundamental institutions" he names, but have an Episcopate of a more primitive type than the Anglican (nearer to the Ignatian or the Irenæan Episcopate, as the case may be). This is the *cul de sac* to which a leading representative of the "Reunion" movement in the Anglican Church conducts us. One sighs for more of "Irenæus' good sense," instead of "Victor's roughness," to use Dr. Wordsworth's own language touching the Paschal controversy, when amiable Anglicans excommunicate Churches on the ground of differences in the form of the Episcopate, or localised pastorate, which (to adapt Irenæus' words) only "establish the unity" of the underlying idea the more impressively. Surely Canon Henson's appeal is timely—in logic, as in love.

Bishop Wordsworth's weapons of precision leave the old Catholic fortress, as reared by the Tractarians, in a sadly disintegrated state. Few distinctively "Catholic" elements stand the ante-Nicene test, fewer still the pre-Irenæan, none at all the searching "first century" criterion. Development, expediency, correspondence with a local, a relative, a changeful environment of human needs or at least demands, these "give a reasonable account," an all too reasonable and disillusioning account, of things Catholicism has bowed to as of divine institution and authority. As a criticism of Roman innovations, shown often to be borrowed from other quarters, the book is most effective. But it is no less a

¹ Of these, indeed, every one of his "Studies" supplies striking examples, in East and West, in the several national or racial units called "Churches" in the wider sense—Syrian, Egyptian, African, Spanish, Gallican—and in each of these at different stages in its history, the fourth century being the great age of innovaton all round.

powerful *apologia* for Church politics yet simpler, and, in relation to primitive simplicity, yet purer than the author's own. Would that its author could see in it the basis of a true Eirenicon, in which all English-speaking Churches should cease making their own distinctive principle of polity the *conditio sine qua non* of communion and growing co-operation. But of this problem, involving the relation of Anglicanism to a majority of Christian communicants under the same Crown, and to the vast majority of those of the same speech and blood, these addresses to the clergy, amid so many references to practical applications, say nothing; but only by implication refuse any churchly recognition. Their glance rests rather on the distant and largely alien Churches of the East. And why? They are "Catholic," because Episcopal. It is most discouraging to find it so in one who has at times shown himself alive to the more living issues at home. And it is the more to be regretted that the discussions of the book, as distinct from passing allusions to an assumed theory of exclusive "apostolical succession" which the trend of its argument undermines rather than supports, appear to open the way to what is never even considered—home inter-communion. There is a silence that is culpable. And in view of the issues of Christian charity involved in the denial of inter-communion to non-episcopal Churches, it is the moral duty, in the highest religious sense, of every Anglican to justify by cogent proof the schism-creating dogma on which he acts. But where shall one find a statement of reasons at all commensurate in certainty, even in the judgment of Anglican scholarship at large, to the gravity of the practical effect of such a dogma? We hope at least that Dr. Wordsworth will essay such a statement in the second series of "Studies" which he here promises, or that he will frankly admit that it cannot be made, and will act on the admission by surrendering a tradition which cannot be justified at the bar of Christ, because like so many other traditions it is found to have no sure root in "broad Scriptural teaching" and Apostolic usage.

VERNON BARTLET.

A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude.

*By the Rev. Charles Bigg, D.D., Rector of Fenny Compton,
Canon of Christ Church, and Regius Professor of Ecclesi-
astical History in the University of Oxford. Edinburgh :
T. & T. Clark, 1901. 8vo, pp. ix. + 353. Price 10s. 6d.*

THIS is the latest addition to the *International Critical Commentary*. It is the work of one who has distinguished himself in other departments of theological scholarship considerably different from this, and whose tastes and capacities seemed to lie in these rather than in exegetical studies. In this volume he shows he can also do efficient work as an interpreter of the Greek New Testament. He has produced a book which has some important and distinctive features that make it a valuable addition to our Commentaries on the Epistles of Peter and Jude.

The work has a character of its own, and is more than usually independent in its method of exposition. It has some obvious limitations. The range of reading of which it gives evidence is not particularly wide. At many points we miss any indication of acquaintance with books which might reasonably have been expected to come within the writer's purview. In matters of grammar it is inferior to various Commentaries that might be mentioned. Neither is it very strong in the department of Textual Criticism. It deals with all such questions in a large and general way, which reminds us sometimes of Dean Stanley's habit, and sometimes of Dr. Benjamin Jowett's. It is shy of much that reckons for scientific precision, and shows little of the grammarian's careful regard to the finer points. But we have a compensation for this in the general vigour of the book, the strong and original way in which most things are handled,

the broad and liberal spirit which distinguishes it, the insight which it shows into the circumstances to which the Epistles are addressed, its grasp of the purport of the message of each, and, generally speaking, its hold on the historical situation. Nor must we omit to mention the vein of strong, sensible, and entirely independent criticism that runs through it. The most refreshing as well as remunerating thing in the book is its candid analysis of the character and pretensions of certain speculations on the New Testament writings which are much in favour. Dr. Bigg has a delightful way of getting to close quarters with the pleasing, popular hypotheses and novel readings of the history, which are started from time to time by clever writers. He exposes with a strong and steady hand the slenderness of the foundations on which many such things are built up.

The introductory essays are of great interest. The question of the relation in which 1 Peter stands to the other books of the New Testament is ably handled. Dr. Bigg regards the ordinary view of the connexion between that writing and the Epistle to the Ephesians as an exaggeration. He points out very properly how many notable words and striking thoughts meet us in Ephesians of which 1 Peter shows no trace, and how great the possibility is that not a few of the alleged similarities may be nothing more than ideas and forms of expression that were in general use. Even in the case of the Epistle to the Romans, the resemblances, he thinks, are as a general rule superficial, and only such as might attach to "current commonplaces". He makes too little, however, as it seems to us, of resemblances of a somewhat different kind, *e.g.*, those between Rom. ix. 33, and 1 Peter ii. 6, 7; Rom. xii. 1, and 1 Peter ii. 5; Rom. xiii. 1, and 1 Peter iii. 13-15. We entirely sympathise with him at the same time in enlarging, as he does, on the general independence of 1 Peter. Between 1 Peter and Titus, indeed, and again between 1 Peter and Hebrews, he discovers a deeper and more intimate affinity. And in this we venture to think he exaggerates somewhat in the other direction. But he is clearly of

opinion that the strongest of the resemblances that can be made out between 1 Peter and other New Testament books, and the whole evidence that can be drawn from style, vocabulary and phraseology, are in themselves quite insufficient to establish the date of the Epistle.

Dr. Bigg looks, therefore, at the historical references in the Epistle, and he does this with a keen eye. He goes into a searching examination of the various allusions to suffering and persecution in the New Testament writings, and compares with these the similar language used in 1 Peter. He points out that there is but one passage (iv. 15, 16) that can with any show of reason be thought to go beyond others, and to indicate not (as is the case in other passages) a suffering short of death, but the penalty of death by legal process. But he regards this passage as ambiguous. He dissents entirely from Professor Ramsay's view that State persecution is referred to in 1 Peter, and persecution indeed in a later and more formidable stage. Professor Ramsay's argument in support of his contention that Christians were first punished on account of certain crimes of which they were popularly supposed to be guilty; that between A.D. 75 and 80, under the Flavian Emperors, a new form of process was introduced; and that Christians then were condemned *propter nomen ipsum*, is pronounced baseless. Dr. Bigg's view of the case is that there is really no historical evidence to bear out the assertion of such a change in the form of procedure; that Professor Ramsay's argument in point of fact is taken "almost entirely" from the words of the Epistle itself; that Pliny's dispatch throughout is "as silly and helpless a production as was ever penned"; and that Trajan's reply was a rebuke. Surveying the whole case, and looking not only to Trajan's rescript, but to the terms in which Tacitus speaks of the Neronian persecution (*Annals*, xv., 44), as also to the language of the Apocalypse and the Epistle to the Hebrews, Dr. Bigg comes to the conclusion that 1 Peter must precede all these; that at the time of its composition "Babylon had not yet unmasked all its terrors and the ordinary Christian was not in immediate

danger of the *tunica ardens*, or the red-hot iron chair, or the wild beasts, or the stake". In much of this we agree with him. Even those whose inclination goes the other way will find it difficult to gainsay the argument.

With respect to the place of writing, Dr. Bigg finds the arguments in favour of the Assyrian Babylon and those in support of the Egyptian Babylon inadequate, and thinks we must take refuge in the third supposition—Rome. It is somewhat curious that, while he accepts on the whole the metaphorical sense of "Babylon," he is not disposed to recognise another metaphor in the same verse, but pleads for the literal sense of the *συνεκλεκτή*. That phrase is not best rendered, as he judges, by "the fellow-elect Church". It may well be, "She who is fellow-elect," that is to say, Peter's wife, the sister-wife whom the Apostle led about, and who, as he puts it, "must have been a well-known and well-loved personage in many places". As to the authorship, the explanation which seems to Dr. Bigg best to meet the case is, that the ideas of the Epistle are Peter's, but that they were committed to writing by a draughtsman, the words, therefore, being to a large extent the latter's. He combats Harnack's position, however, that the Epistle cannot be the work of Peter by reason of its Paulinism, its impersonality, and the vagueness of its references to the Gospels, and that the address and the closing verses must be pronounced unauthentic. He points out that there is nothing in the Epistle that can be called distinctive of Paul, nothing that is Pauline save in the sense in which Pauline and Christian are one and the same thing; and that the references to the Gospels amount to more than Harnack acknowledges. And with reason he asks why should a forger, if one has been at work here, make difficulties for himself instead of reducing the things that might seem to stand in his way. "Why, then, should any one," he pertinently puts it, "writing as late as A.D. 160, with the Pauline Epistles, if not the Book of Acts, before him, have pitched upon Silvanus and Mark, of all people in the world, as likely to be in attendance upon St. Peter?"

The difficult passages in the exegesis of the Epistle are

handled for the most part with a sure hand, clearly and judiciously. Sometimes we should have welcomed a fuller discussion. The best qualities of the book are seen in almost the same measure in its statements on the Theology of the Epistle as in its examination of the historical questions. The points of contrast and likeness between the Petrine and the Pauline teaching on *Sin* and the *Law* are put with particular force. The Epistle shows no trace of the doctrine of Imputation. And as to sin generally, it is regarded as concrete act, rather than as sinfulness. That is Dr. Bigg's verdict on the case. He allows too little, perhaps, for the sense of the terms "flesh," "the filth of the flesh," etc. But while concluding that Peter here does not view sin in the light of inherited evil, he is careful to give his views in these guarded terms: "We cannot absolutely infer from his silence that he did not know, or did not approve, the doctrine of St. Paul, but he certainly is silent".

S. D. F. SALMOND.

The Classical Heritage of the Middle Ages.

By Henry Osborn Taylor, New York. The Columbia University Press : The Macmillan Company, Agents. 8vo, pp. xv. + 400. Price 7s. 6d. net.

THIS book is one of a series of "Studies in Literature" issued by Columbia University, and gives evidence of the author's extensive reading, varied culture, and patient and careful judgment. It deals with the transition from the classical to the mediæval period, with the changes undergone by the elements of classic culture, more especially from the fourth to the seventh century and in the province of the West of Europe. In ten compact and scholarly chapters Mr. Taylor succeeds in showing "how pagan tastes and ideals gave place to the ideals of Christianity and to Christian sentiments," and how the thought, literature and art of Greek and Roman antiquity were at once transmitted and transformed by the Christianity of the Middle Ages. The author is careful to point out that the work of those early transitional centuries was slowly and gradually completed. "No date marks the passing of the ancient world and the beginning of the Middle Ages." In the Greek and Roman world of the fourth and fifth centuries, Paganism and Christianity existed side by side. The former of these showed signs of decadence while Christianity asserted itself as "a new power and inspiration in thought, letters and art". The contrast between the classical spirit of antiquity and the new creative force of Christianity is well stated, "self-control, measure, limit, proportion, clarity and definiteness were principles of the antique; the Christian spirit broke through them all. Its profound spirituality, often turning to mysticism, had not the clarity of classic limitation. It did not recognise limit. Its reach was infinite, and therefore its expressions were

often affected with indefiniteness." This opposition to rigid classical forms, and the creation of fresh, rugged and original products is at work during centuries of unconscious conflict and transition and culminated in the Middle Ages, as is seen by the abandonment of the classic heritage in architecture, sculpture and painting. This rejection of antique classical elements, and the process of spiritual liberation that marked the realisation of Christian ideals, are the features outlined by the author in his Introduction, and amply illustrated in detail throughout the subsequent chapters of his volume. Chapter ii. is devoted to "The Passing of the Antique Man," and to the rise of the less self-reliant Greek and Roman types of the fourth century. The next chapter illustrates the "Phases of Pagan Decadence," as seen in the need of fresh recruits for the Roman army, the weakening of municipal life, the decrease of population and the decline of literary faculty and taste. In chapter iv., which deals with the transmission of letters and the passage of that powerful fact, the Roman Law, it is interesting to find that Ireland was once a centre of peace and light. "In the sixth and seventh centuries the Irish were well-nigh the only Western Greek scholars. Ireland had been spared the torrential barbarian invasions, and now its scholars spread culture in Gaul and Northern Italy, and kept the knowledge of Greek from extinction." The reference in this chapter to the writings and personality of Boethius, "who summarised pagan logic and ethics for the Middle Ages," is also of special interest.

Our author next (ch. v.) deals with antique elements that were not left purely pagan but were "Christianised in their transmission," and selects the writings of Ambrose and others as examples of this fusion. The consideration of the rise of Christian "Mysteries and Symbolism" concludes this chapter. This interest in veiled and allegorical truths is significant in producing at last Dante's *Commedia*. Chapter vi. takes up the Christian treatment of "The Ideals of Knowledge, Beauty, Love," and discusses the views held by Augustine and others of the affections and their place in the scheme of life. This is followed by a full and suggestive chapter (vii.)

on the "Origins of Monasticism," and an interesting analysis of the monastic character in different types, such as Jerome, Ambrose, Augustine, Benedict and Gregory the Great. Chapters viii. and ix. are devoted to the rise of "Christian Prose" and "Christian Poetry," and the composition of those mediæval Latin hymns in which the antique spirit and the classical love of form and proportion again disappear. The tenth and closing chapter relates the course of "Christian Art" and of the architectural revival that was a visible sign of the triumph of Christianity. Mr. Taylor shows acquaintance with the literature bearing on this part of his subject; and indeed his clear and calm pages testify throughout to his fitness to handle the subject of his volume, and to his ability to write with historical grasp and with accuracy and fulness of learning. The volume ends with a useful and minute bibliographical appendix and with an index.

W. M. RANKIN.

Histoire des Vaudois.

Par Em. Comba. Nouvelle Edition complète. Première Partie : De Valdo à la Reforme. Paris : Fischbacher ; Florence : Librairie Claudienne, 1901. Pp. 775. Price (paper covers) : In Italy, Fr.5 ; abroad, Fr.6.

IN this portly and well-printed volume Dr. Comba, Professor of Church History and Homiletics in the Waldensian Divinity College, Florence, gives us the final result of his long and laborious researches into his Church's early history. He brusquely characterises as "legendary" much that has been devoutly believed by many regarding its alleged apostolic origin. According to him, the most notable among the precursors of the "Israel of the Alps" was Pierre de Bruys, although his protest against Romish errors had no more relation to that of the Vaudois than had the protest of Arnaldo de Brescia, who has been called his successor. Dr. Comba finds in Valdo of Lyons the principal founder of the Church of the Cottian Valleys—not indeed its immediate founder, but the originator of the Society of the Poor Men of Lyons, who, along with the Poor Men of Lombardy, were driven by persecution to seek shelter among the fastnesses of the northern Alps. The three men just named worked for the same cause in different ways : Pierre de Bruys, following St. Bernard, sought to restore Christian worship to its original purity ; Arnaldo, to restore to the Church its apostolic independence ; and Valdo to rekindle the torch of its spiritual life.

Our author in a brief but interesting manner relates all that is known of Valdo's personal and religious life, from his arrival in Lyons in 1155 till his death in 1217, after thirty years' evangelistic work in Dauphiné, Languedoc, Picardy, Germany and Bohemia. The persecutions which speedily began to overtake his followers are then described, and much information regarding their doctrines and practices is

given, derived largely from the annals of the Inquisition, in which are recorded the confessions of its victims under torture. A good deal of light is also thrown on the rather obscure sects of the Patarins, Humiliati, Arnaldists, Cathari, and the Poor Men of Lyons and of Lombardy. All these were to a great extent imbued with Romish error both in doctrine and practice, but they differed from each other in more or less important details regarding both. The only prayer which they used was the Lord's Prayer, which was repeated a hundred times on holy days and several hundred times on festivals; but the Benedicite and Ave Maria were forbidden, at least as prayers. Valdo's two essential principles were the appeal to Scripture as the sole obligatory rule of faith and life and the duty of propagating the Gospel. For the views held regarding the sacraments, confession, absolution, fasting, purgatory, masses for the dead, etc., readers must be referred to the book itself.

To the question whether the disciples of Valdo, when they fled to the valleys of the Cottian Alps, found there a people who already held their faith, Dr. Comba denies that there is any evidence to justify an affirmative answer. He also denies that there is any historical evidence as to the time or manner in which the "Valdese" found their way to the valleys. In the pages that follow he describes the outbreak of persecution, the history of the colony of Calabria, the characteristics and work of the "Barbes," etc., etc. The closing chapter contains a very complete account of the Waldensian Scriptures and MSS. and a discussion as to the date of the *Noble Lesson*, which he fixes half-way between Valdo and the Reformation. The book is illustrated by reproductions of photographs both of historical places and MSS.

Students of the history of this ancient and interesting Church will find in Professor Comba's volume the results of careful research, independent thought, a firm grasp of controverted subjects, and a clear and impartial statement of the conclusions to which he has been led, "impugn (them) whoso list".

J. GIBSON.

The Problem of Conduct : A Study in the Phenomenology of Ethics.

By Alfred Edward Taylor, Assistant Lecturer in Greek and Philosophy at the Owens College, Manchester, Late Fellow of Merton College, Oxford. London : Macmillan and Co., 1901. 8vo, pp. viii. + 501. Price 10s. net.

THIS is a book of real individuality and power, the expression of a strenuous and notable personality, the work of a man of many interests and in touch with life at many points. Just on this account it will produce very various impressions, and it will be keenly criticised in widely separated schools of thought. For myself, I do not think that any more significant treatise on ethics has been published in recent years, and I should not wonder if it were to take very much the place that the *Methods of Ethics* took some thirty years ago. The two books have much in common. Sidgwick's book was the work of a thinker who set down nothing that he had not made thoroughly his own. It was his method rather than his ideas that were original. It was his great merit that he had in a sense reproduced a whole course of development and worked out to its natural conclusion the long movement of English ethical thought. No one familiar with the history of English ethics could fail to recognise how faithfully Sidgwick summed up in his work the outstanding characteristics of the writers who had gone before. None of the then dominant schools could quite claim him for its own because he had seen great part at least of the good in each. There is something of the same sort in Mr. Taylor's book. The spirit indeed is more eager and there is less calm impartiality. But it is the work of a man who is familiar with all the ethical writing of the last thirty years. There is no school from which he has not learned something, and there is none

that he does not criticise. Here we have what in one open mind at least has been the outcome of the more recent discussions. I might call it eclectic in character if the word did not have such an evil repute, but the eclecticism is of the kind that is inevitable in any philosophic view that seeks to be faithful to all the past.

The ultimate position does not very greatly differ from Sidgwick's. There is a universalistic hedonism of a sort, there is recognition of the value of intuitionism, there is a sense that both egoism and altruism have a certain justification, there is a feeling that nevertheless the two cannot be reconciled, there is criticism of what has been counted gospel by one school or the other. But one is almost surprised to find how much there is of similarity even in results between the two writers, for the atmosphere is entirely different. Evolution has come into ethics, and though Mr. Taylor sometimes differs widely from Herbert Spencer he is not so far removed from Mr. Stephen, and his whole treatment is dominated by the idea of development. He has spoiled the English Hegelians of much that Sidgwick never knew, and then gone out into what they would count desert. Though he feels as much as Sidgwick his affinity with the great English tradition, and even finds much to his mind in Hume, whom he reckons to have got much less than justice at the hands of Green, there is nothing insular about his thinking. He does not indeed care much for Kant and Hegel, and if he is willing to learn anything from Kant it is chiefly from the Kant of the first Critique. For the most part he is not content with going back to Kant, but like many others of the younger men has gone behind him to Spinoza and Leibnitz. The influence of these earlier writers is indeed obvious enough. But if he refuses to go no further back than Kant and Hegel, he is just as resolute not to stop with them, as if philosophy since then had had no history. If he does not propose to give us new lamps for old, the new are lit for us, and we see much of Nietzsche, now well known, and of Avenarius, still to most little more than a name. The greatest personal influence has been plainly that of Mr.

Bradley, the later Mr. Bradley of *Appearance and Reality*. The impress of that book is indeed everywhere apparent, and Mr. Taylor says for himself that he believes his essay contains nothing of any value that he did not learn from Mr. Bradley. But Mr. Taylor's modesty need not prevent us from recognising that much depends on the learner. That one should be a scholar at all in some schools counts for much. And it would be a great mistake to suppose that Mr. Taylor had nothing to teach readers of Mr. Bradley, or that those who had been repelled by Mr. Bradley need make no effort to understand Mr. Taylor. Mr. Taylor's is much more nearly than Mr. Bradley's a typical English mind. Some capable thinkers have been completely puzzled by Mr. Bradley's book, but there is nothing that need seriously perplex them in Mr. Taylor's. I ought to add that all through there are evident enough traces of a very close acquaintance with those old Greek writers whom we are all still proud to call our teachers. But it is Aristotle and not Plato that prevails.

Mr. Taylor writes in a good style, lucid, forcible, well-ordered, full of literary allusion. The book is one which future students of ethics will never dream of neglecting, but it would be a great pity if it found no other readers. For the essay is in close touch with life, it is the work of one who has reflected much on the actual problems we all have to face, and it is full of suggestion. It is the kind of book which a man who takes no particular interest in the more technical ethical discussions might well read for the sake of the many valuable *obiter dicta* it contains. Those who are theologically instructed will read it with special interest for another reason. It is an outcome of that revolt from the rationalism of the Hegelian school which has found such notable expression in what for want of a better name we call the Ritschlian movement. There is the same distrust of metaphysic, the same dislike of theology so far as metaphysical, the same wish to base all on experience, the same readiness to trust the religious experience like the rest. The glad confidence of the Neo-Hegelian has vanished, and if reason is still a power for destruction, it does not have the same play given to it in the

constructive sphere. We have fallen on a less confident time. We are not all agnostics, but we all stand within the shadow. We all feel there are some things we cannot know. That we should be helped by what we count true for us seems more important, that our truth should help others as well seems to matter less. Even if they attempt no more, let theologians read Mr. Taylor's last chapter. There are some things in it I could not accept, but there is much that is profoundly true, and the reading of it is a wholesome corrective of some of the errors into which the theologian falls most readily. These things have indeed been said already even by theologians, but it is good to hear them again—from a non-theological quarter. There is no one with any openness of mind who will not learn something from Mr. Taylor's statement, whether he agree or disagree. But it is time to say something of the actual contents of the book.

In form the essay is a discussion of the relations between Ethics and Metaphysics. The view contended for is that neither science is derived from or dependent upon the other. Each, it is urged, is quite independent of the other, has its peculiar subject-matter, its special way of dealing with the facts of experience. Each requires separate treatment on its own merits. Both suffer if either is directly subordinated to the other, and yet each contributes to the other special problems for solution, and principles by which the solution of such problems may be effected. Ethics is no more dependent on metaphysical speculation than any of the so-called natural sciences. Its real basis is to be found in the empirical facts of our human life as these are sifted and systematised by psychology and sociology. Neither can we attribute to the leading concepts of ethics a full and final metaphysical truth and validity denied to the concepts of physical science.

The first two chapters are introductory and stand apart from the rest. They explain and defend the writer's conception of the function of metaphysics, they set forth the more abstract side of his arguments, and criticise with great acuteness and force the contention of the metaphysical moralists, chiefly as that is found in Green. Metaphysic is not set in

opposition to science. Rather is it the goal of all genuine scientific endeavour. Science at its different levels is experience becoming more fully consistent with itself, freer from all admixture of hypotheses which are no better than symbols, like those which represent the square root of negative quantities, which we can profitably use in the solution of certain problems, but to which we can attach no real meaning. The scientific ideal would be an experience which embraced all the contents of experience, ours and others', in a harmonious system without gap, confusion or contradiction, an experience which saw things as they really are. We cannot say what would be the contents in detail of such a pure experience, but plainly nothing could enter it which did not conform to the general formal conditions of all experience as such. Any element of theory which cannot be translated into terms of contents of actual or possible experience without involving a contradiction is not the full truth about the facts. It is the function of metaphysics as constructive to formulate those most general formal conditions of experience with which any description of matter of fact which can be accepted as ultimately true must agree. Critically it is the business of metaphysics to test the theories which commonly pass for true by comparison with the ideal standard of a pure or perfect experience. It is indeed simply the consistent application of the two principles, that a description of experienced fact, to be fully true, must represent all the facts, and must represent them without contradiction.

From this conception of metaphysic very important conclusions follow. It is impossible from any formal metaphysic to deduce a concrete ethic. From the conception of a rational self, from the command not to act inconsistently, nothing worth while can be inferred. The ethic based on metaphysic is an empty tautology. If I am to find out what is reasonable for me, I must take into consideration not merely the fact that I am a self-determining personality, but the fact that I have certain original impulses and instincts and a certain physical and social environment. The Eternal Self of Green is indeed not a self at all. It stands outside all my struggles,

interests and hopes. It is in no way identical with the self whose victories are my triumphs and defeats my shame. From such a conception no laws can be derived that could ever be laws for me. If ethics depended simply upon metaphysic, it could never come into being. The metaphysical moralists make the fine show they do because they after all fall back upon experience, postulate those countless experiences of living, actual, flesh-and-blood men and women, which we all know. But even if it were acknowledged that it was impossible to rear an ethical structure upon the basis of metaphysics, it might still be urged that metaphysic was part at least of the ethical foundation, involved in our ethical theory and prior to it though not alone in that priority, or it might be contended that ethics involved a metaphysic in the sense that a critical examination of its affirmations left us with a metaphysic, that a body of ultimately valid metaphysical doctrine could be derived from it. Both these positions are rendered untenable if we can show that the concepts of ethics are beyond all doubt hopelessly contradictory in character, that they could not without unknown modifications become elements of such a complete and pure experience as alone could be in contact with the absolute truth. That ethics is of this contradictory and therefore unmetaphysical character it is the purpose of the survey which occupies the greater part of the book to establish.

The third chapter on "The Roots of Ethics" reviews the phenomena of the ethical life, and seeks to construct on a purely empirical basis a psychological account of the formal characteristics of the moral sentiments and actions. Such a review is necessary if we are to be clear as to what we mean by virtue and virtuous conduct. It plays also an important part in the general argument, for if our account of these things is felt by the normal moral consciousness to be adequate, and if the average understanding recognises the validity of the empirical derivation essayed, then we have gone a long way towards proving the untruth of the metaphysical contention. Psychology, not metaphysics, is the true foundation of ethics. Mr. Taylor's analysis does not go back so far as some others

of late have done. The primary ethical fact he finds to be that the most primitive human consciousness views some things and actions with feelings of approval and others with feelings of disapproval. These are ultimate and irreducible facts, and to seek for more is to try to derive moral experience as a whole from experience which as yet is not moral. In their original form they are neither egoistic nor altruistic but impersonal. The rest of the chapter is occupied with an attempt not greatly different from others already familiar to trace the rise from these primitive sentiments of the concepts of obligation, conscience, right and wrong, responsibility, moral personality and merit.

The next chapter deals with "The Types of Virtue". It examines in outline some of the concrete types of behaviour which are recognised by the judgment of civilised men as praiseworthy, virtuous and meritorious. It deals with the lesser ideals, with justice, temperance, courage, and the like. With this we may group the fifth chapter which treats of "Moral Ideals and Moral Progress". Here the writer considers the ultimate ethical ideals of modern civilisation, and the process by which we are approximating to their realisation. If ethics, it is urged, is a body of inferences from finally true and valid metaphysical principles, we should be able to develop all the varied forms of conduct from a single type of behaviour. The question therefore is put, Are those actions we recognise as praiseworthy thus capable of reduction to a single type, or, if they are not, is there any reason for thinking that as civilisation advances this will be increasingly possible? As the outcome of a long and interesting discussion Mr. Taylor answers both parts of the question with a negative. We are compelled to regard now self-assertion, self-satisfaction, self-development, and again the satisfaction of a wider whole as the two equally ultimate but quite irreconcilable poles between which our ethical practice is continually vacillating. Altruism and egoism are divergent, but alike inevitable, developments from the common psychological root of the original ethical sentiments. But neither can be made the sole basis of moral theory without mutilation of the facts,

nor can any higher category be discovered by the aid of which their rival claims may be finally adjusted. From self-seeking to disinterested benevolence there is no road, and the apparent subsumption of both under a common name by the theory of self-realisation is little more than a piece of verbal legerdemain. If altruism were the whole truth, the only thing worth promoting would be the altruistic spirit. All moral endeavour is a business of more or less unprincipled compromise, and all the results which issue from it are marked more or less by vanity and vexation of spirit. Neither is there such a thing as absolute moral progress. Moral gain has always to be paid for by losses of one kind or another. From all this Mr. Taylor draws the conclusion that the experience which finds expression in the concepts and theories of ethics is not such a pure experience as has been postulated but one riddled through and distorted with symbolic untruth. Its hypotheses are merely provisional, and none of its leading concepts will stand the test of metaphysical criticism.

Chapter six discusses "Pleasure, Duty, and the Good". It turns aside in a manner from the main argument, to refute certain theories that must be shown untenable if the author's position is not to be adroitly turned. Neither pleasure nor duty can be the sole ultimate good. As regards hedonism, the conclusion reached is that we may so far accept a universalistic ethical hedonism as to admit that the normal result of the moral act is pleasurable, when its effects upon the whole social circle influenced by it are taken into account. On the other hand, it is contended that there are considerable exceptions and that hedonism would be one of the worst possible guides to immediate moral practice. As regards the Intuitionist theories, their assumption that an imperative which holds good for one member of the moral community holds equally good for all the others, is declared to be practically convenient but intellectually false. The ethical judgment is primarily the expression of a subjective preference, and the universe within which it is universally valid is primarily that of the experiences of a single individual. This view of the categorical imperative Mr. Taylor considers to be

the logical statement of the familiar Protestant principle of the supremacy of conscience. Nor does it say, he thinks, anything more than is said by the religion which most of us profess to respect, when it forbids us to judge our brother.

The last two chapters may be taken together. They are called respectively "The Goal of Ethics" and "Beyond Good and Bad". They return to the problem of the apparently insuperable duality of the moral ideal. They ask how far and on what lines it is soluble within the limits of the ethical experience, and how far that experience must be modified in order to set it finally free from the taint of self-contradiction. It is found that in attempting to set itself free from its inherent inconsistencies morality transforms itself into religion, and abandons certain concepts and categories of universal application within the limits of morality proper. Religion knows nothing of merit or demerit. Where morality speaks of varying degrees of merit religion knows nothing except of free and unmerited grace. It insists upon the ultimate worthlessness of our ethical standards of worth. The testimony of the religious experience thus deals the final blow to the pretension of ethics to any metaphysical validity. If it be urged that religion belongs to the same practical side of life as ethics, and embodies the truth to which it naturally led, it still remains to say that religion itself fails if tried by the standard of a pure experience. It cannot indeed, Mr. Taylor thinks, be too vehemently urged that the intellectual outlook of religion itself is limited and obscured by symbolic concepts which forbid us to regard it as a finally adequate expression of truth in the form of pure experience. The metaphysician at least must regard the world from a point of view which is supra-religious as well as supra-ethical. In the case of practical religion the basis of compromise indeed stares us in the face, the moment we look at things squarely and fairly. For the intellectual prerequisite of the religious experience is a conviction of the unreality of failure and evil, and everything else that bears upon it the stamp of imperfection, and yet unless you sufficiently believe in the reality of evil to spend yourself in the practical struggle

against it you will not permanently get the religious experience.

I am painfully conscious of the bareness and inadequacy of this brief summary. It can give no idea of the wealth of material in the book and the fulness and interest of the treatment. I can only hope that my readers will turn to Mr. Taylor's pages for themselves.

WILLIAM JOHNSTON.

The Churchman's Introduction to the Old Testament. By ANGUS M. MACKAY, B.A., Rector of Holy Trinity, Edinburgh. London: Methuen & Co., 1901. Cr. 8vo, pp. xii. + 305. Price 3s. 6d.

This is one of the volumes of the *Churchman's Library*, of which the Rev. J. H. Burns, B.D., is the general editor. Some very good contributions have been already made to that series. Among these we may mention in particular Mr. Jevons's volume on *Evolution*,¹ an able and carefully written treatise, dealing with the question how the theory in view, if we accept it as science, should "modify the thought and action of a man who wishes to do his best in this world". In that book Mr. Jevons gives us admirable statements on Optimism, Pessimism, Idealism and other cognate subjects, acute criticisms of those who hold the unknowability of the Real, and searching examinations of the hypothesis of Necessity, and the assumptions involved in the assertion that in Nature we have only the mimicry of purpose. The conclusion to which he leads us by a careful train of argument and criticism is in brief that "the 'ethical process' and the 'cosmic process' are not so absolutely opposed to one another as Professor Huxley endeavoured to make out"; that, as there is a faith in religion which is the condition of the extension of religion, so there is a faith in science which is the condition of success in science; and that with that faith, legitimately exercised, we may succeed in solving, to some extent at least, the problems of the one sphere as of the other. Mr. Mackay's volume, which is addressed to the intelligent layman in particular, has in view the effect which the theory of evolution has

¹ *Evolution.* By Frank B. Jevons, M.A., D.Litt., Principal of Bishop Hatfield's Hall, Durham. London: Methuen & Co., 1900. Cr. 8vo, pp. 301. Price 3s. 6d.

upon men's views of the Old Testament. He has special regard to the educated man who sees how that theory "throws light not only on the phenomena of the physical sciences but upon human life in all its departments," and who "cannot but suspect that it ought to have a similar illuminating power when applied to religion". His object, therefore, is to give a succinct, fair, and easily understood account of the attitude of the best modern scholarship to Old Testament questions, and to show how a just criticism, instead of adding to the difficulties of the case, helps to remove them. He deals in a well-informed way, though very briefly, with the literary history of each of the books, and writes effectively on such subjects as the nature of Hebrew poetry, the predictive element in prophecy, the contributions made to our knowledge by recent archæology, etc. Some things of importance are lacking. There is no estimate, *e.g.*, of the value of Gunkel's views of the origin of the book of Genesis and the antiquity of its narratives, or of the new turn which his methods of criticism may give to the Pentateuchal question. But the author gives a good popular statement of the general situation and of the chief particulars. It is satisfactory also to see what his own conclusion is. "However composite," he says, "the character of some of the sacred books of the Old Testament, however various the forms of literary activity it enshrines, and however many the recensions its various parts may have passed through, there is nothing in recent discoveries regarding it to make us doubt that in its pages we hear the voices of men with a Divine message, who spake 'as they were moved by the Holy Ghost,' or that its canon has been formed under the shaping hand of an overruling Providence."

S. D. F. SALMOND.

The Historical New Testament. Being the Literature of the New Testament arranged in the order of its Literary Growth and according to the Dates of the Documents. A new Translation, edited with Prolegomena, Historical Tables, Critical Notes, and an Appendix. By JAMES MOFFATT, B.D. Second and revised edition. Edinburgh: T. & T. Clark, 1901. 8vo, pp. xl. + 724. Price 16s.

We have already noticed Mr. Moffatt's¹ book at considerable length, and it is unnecessary to add much at present to what has been already said. This new edition is substantially the same as the former. The amount of revision which has been possible is naturally small. There has been no time for any serious reconsideration of arguments or conclusions. There is no change in the main positions. Neither is there any change in the author's attitude to others. It would have been pleasant to have seen Mr. Moffatt do justice to himself by making the *amende honorable* for the unbecoming terms which he was betrayed into using with regard to Professor Sanday and others of our most experienced and most eminent scholars. We regret to find nothing of the kind, although the introduction of a new Preface offered the opportunity.

The interest of this new edition lies in the new Preface. And in it there is much that will be read with satisfaction. The fresh explanation which is given there of the "precise tendency and exact scope" of the volume will be welcome to many and may help to dispel some misconceptions. It is of importance also to see how, in Mr. Moffatt's own judgment, there is nothing in the methods or results regarded by him as scientific that will be "found ultimately irreconcilable" with the New Testament literature when viewed "in its directly religious aspects, as the witness to a Gospel, and the outcome of a revelation". He is emphatic, too, in declaring that he should deem it "unscientific and dishonest" if discussions like those he prosecutes were "conducted on the *a priori* assumption that the miraculous is

¹ Vol. xi., pp. 252, 446.

Moffatt's Historical New Testament.

impossible". And he adds that it is not otherwise with "Deity of Christ, the evangelical authority inherent in God's word for faith and Christian experience, and the abiding value of the Community of believers".

Mr. Moffatt contends very properly for the Protestant right of inquiry, for the Reformation view of the Bible, and for the compatibility of historical criticism with the interests of faith. With all this we are of course in entire sympathy. The Bible can have nothing to fear from historical criticism, provided it be really historical, and the Protestant Church cannot but be true to her principles. But the real question remains, when all that is granted. That is the question—What is historical criticism? What kind of criticism professing to be historical is worthy of the name and really scientific? Is it that which takes objective evidence, the evidence of texts and documents, as its basis, and gives forth as its conclusions the results of patient inductive inquiry? Or is it that which is dominated by subjective ideas? There are other assumptions that men are apt to start with besides the presupposition that the miraculous is impossible. There are the assumptions that our Lord *could* not have spoken such and such words at particular times, that the apostles *could* not have written sentences which seem to imply the existence of some measure of organisation in the Church, that Paul *could* not have had certain doctrinal ideas at certain stages in his career, and so forth. These are the theoretical suppositions that lead to the elimination from the Gospels of this word and the other as not Christ's own, and of this statement and the other from the epistles as made not by any apostle or contemporary but by the later Church. It is a style of criticism which has quite unusual fascinations. It is so easy a thing. Under its delightfully elastic conditions one can throw out half-a-score of fine hypotheses of an evening. And how charmingly it lends itself to pyrotechnical display! But a criticism which works by these notions has little more title to be accepted as *historical* than that which starts with the theoretical negation of the possibility of miracle. And it is very different from the genuine science, which works

patiently with its documents and testimonies, and is slow to reach its results, and always most modest in stating them.

The Teaching of Jesus. By GEORGE BARKER STEVENS, Ph.D., D.D., Dwight Professor of Systematic Theology in Yale University. New York: The Macmillan Company; London: Macmillan & Co., Ltd., 1901. Cr. 8vo, pp. xii. + 190. Price 3s. 6d.

This volume forms one of the series of New Testament Handbooks edited by Professor Shailer Matthews of the University of Chicago. The series has obtained a very good name for careful and thorough work, and this contribution to it by Professor Stevens will add to its reputation. What is attempted is to "translate the thought of Jesus into modern terms, and so to correlate the different elements of His teaching as to exhibit its inner unity". In this Professor Stevens has succeeded well, while the method followed and the general arrangement of matter make the book very suitable for the professed purposes of a text-book for schools and Bible classes and a manual for private study. The proper subject of the book is appropriately introduced by two chapters which give concise statements on the religious beliefs of the Jews in our Lord's time and the records of His words and deeds. These are followed by two chapters which deal with the methods of our Lord's teaching and His attitude to the Old Testament. Then come discussions of particular elements in His Teaching—the Kingdom of God, the Father, the Son of Man, the Son of God, the value and destiny of man, etc. There are excellent remarks on the teaching by Parable, the problem of Jesus' Knowledge, the idea of the *ecclesia* or Church, and many other topics. The questions raised by the various ways in which the Second Coming is spoken of are handled with scholarly carefulness and discernment. The same may be said of the expositions of the Johannine conceptions of the resurrection and the judgment. There are one or two points on which the whole case does not seem to us to be given or in which there is some misapprehension. In the paragraphs, e.g., which deal with our Lord's teaching

on sin, the position is affirmed that He did not teach "total depravity". But the idea attached to "total depravity" is an extreme Augustinian idea, not what is really meant by the term. Nor are all the great words bearing on the sinfulness of man's condition kept in view. And again the meaning of the great declarations on the subject of His death which are expressed in terms of "ransom" and the "blood of the covenant," "in place of many," and "unto remission of sins," appears to us to be somewhat inadequately understood, in respect not only of the terms themselves, but also of the peculiar significance given them by the occasions on which they were spoken. On most of the main subjects, however, as *e.g.*, on the import of the titles "Son of Man," "Son of God," it would be difficult to refer the student to statements at once so concise, so just and so informing.

Ruling Ideas of our Lord. By CHARLES F. D'ARCY, D.D.,
Dean of Belfast, author of *Idealism and Theology*. London:
Hodder & Stoughton, 1901. Small cr. 8vo, pp. 139.
Price 2s. 6d.

This is one of a new series of books entitled "Christian Study Manuals," edited by R. E. Welsh, M.A. It is an attempt to set forth the leading ideas of Christ's teaching, *first* in the field of morals, and *secondly* in that of religion. Under the first head it deals with the ideas of the "Kingdom," the "Pure Heart," the "Great Example," and "Life and Growth". Under the second it explains what is meant by the "Father," the "Son," the "Paraclete," the "Fulness of Christ". The truths conveyed by these terms are expounded clearly and succinctly, with due regard to their historical meaning, and at the same time in relation to their modern equivalents. Justice is also done to the vital union between the moral and the religious in Christ's views of things. There are some very just remarks on the appearance of paradox in some of His statements and illustrations of ethical principles, the unexampled place and aspect given to sin in His teaching, His method of self-revelation, etc. The book is to be cordially recommended.

Anselm and his Work. By Rev. A. C. WELCH, M.A., B.D.
Edinburgh: T. & T. Clark, 1901. Cr. 8vo, pp. xiv. +
251. Price 3s.

This volume belongs to the series known as *The World's Epoch-makers*, edited by Mr. Oliphant Smeaton. It is one of the best contributions to the series. The author has read extensively and thoughtfully in the history and literature of the tenth and eleventh centuries. He has made himself acquainted with the best books that have been written on Anselm from Eadmer to Rémusat, Hasse, Church, Rule, Rigg, and Ragey, etc. He has also consulted Anselm's writings and his voluminous correspondence. And he has been able to throw the results of his studies into good form, so that his book reads pleasantly.

The bulk of the volume is given to the *Life* of Anselm and to his active work. Less space is left for his philosophy and his theology. His writings, however, are noticed, each in its historical order, and some account is given of their contents and purpose. A high value is claimed for the *Meditations*. In these Mr. Welch finds "some of Anselm's best religious work". A whole chapter is devoted to the *Monologium* and the *Proslogium*, the interest and importance of which, as fundamental and introductory writings, are fully recognised. The criticism of the *Cur Deus Homo* is also good. It makes more, perhaps, of the externalising and quantitative view which that great treatise, one of the few epoch-making treatises in theology, is held to give of Christ's work; and it might have been more appreciative of its merits in respect of the profound views of sin, of guilt, and of faith which it teaches, and the immediacy of the relation in which it places sin not to external Law but to the personal God. But it speaks well of the emphasis with which Anselm presented the voluntariness of Christ's sacrifice and other elements of spiritual value in the Atonement. It also recognises fully that the doctrine of the *Cur Deus Homo* must be interpreted in the light of the thought and the religion of the time, and does justice to its historical importance.

The career of Anselm is sketched stage by stage with much vividness. The intricacies of the Investiture struggle are set forth lucidly and with a just appreciation of the real meaning of the contest. The volume closes with a brief but carefully drawn estimate of the great Churchman and the debt which England owes him.

The Argument of Adaptation ; or, Natural Theology reconsidered.

By the Rev. GEORGE HENSLOW, M.A., F.L.S., F.G.S., etc. Pp. 64. *Christ no Product of Evolution.* By the Rev. GEORGE HENSLOW, M.A., F.L.S., F.G.S., etc. Pp. 68. *Spiritual Teaching of Bible Plants.* By the Rev. GEORGE HENSLOW, M.A., F.L.S., F.G.S., etc. Pp. 96. *The At-one-ment.* By the Rev. GEORGE HENSLOW, M.A., F.L.S., F.G.S., etc. Pp. 68. London : Williams & Norgate. Price 1s. each.

In these small volumes, which are not new, Mr. Henslow puts what he has to say in a very clear and concise form. In dealing with the symbolism of the roots and branches of plants, as he does in the third of these books, and with particular plants and trees, the hyssop, the vine and others, he places some suggestive matter at the disposal of the preacher. In the volume on the Atonement he is less successful, especially when he comes to grapple with the Biblical meaning of the Divine Wrath, and with the terms propitiation, expiation, and the like. Occasionally he is capable of coining a term not known to the dictionaries. Where has he come upon the "Greek word" which appears as *Katallasse* on page 6? In the other volumes he is on ground more familiar to him, and there we find some very pertinent criticisms and sensible remarks. He points out certain misapprehensions and infirmities in the objections urged even by capable writers against Paley's argument, and sets himself to show that if we substitute *adaptation* for *design* the teleological argument becomes sounder and stronger than before. In this connexion he accepts the statement given thus by Romanes, "The argument from general law says, there must be a God, because such and such an organic

structure must *in some way or other have been ultimately due to intelligence*. . . . Let us think of the supreme causality as we may, the fact remains that from it there emanates a directive influence of uninterrupted consistency, on a scale of stupendous magnitude and exact precision worthy of our highest conceptions of deity." In the volume placed second on the list Mr. Henslow criticises the views of Mr. Leslie Stephen, Mr. Herbert Spencer and Professor Huxley on the evolution of morality and the origin of Christianity. By an examination of the intellectual and moral condition of the Judaism of our Lord's time and His unique place and influence in the history of the world, he leads us on to the conclusion that Christ was not Himself a "development" or "product" of His environment, but a "new creation".

The Foundations of Belief. Being Notes Introductory to the Study of Theology. By the Rt. Hon. ARTHUR JAMES BALFOUR, author of *A Defence of Philosophic Doubt*, etc. Eighth edition, revised. With an Introduction and Summary. London: Longmans, Green & Co., 1901. Cr. 8vo, pp. xxxvi. + 399. Price 6s. net.

It is a striking testimony at once to the merits of this book, the interest of its subject and the mental capacity of English readers, that, though printed first only in 1895, it is already in its eighth edition. In this issue it should be more widely read and better understood than before, for the learned author has wisely taken the opportunity of revising his work and endeavouring to make its argument clearer. With this view he has removed to the end of his volume certain discussions which seemed to interfere with the direct course of his argument. He has also given some new notes, an important introduction and a very useful summary. All this gives a character to the present edition, and helps to make things clearer.

Opinion was sharply divided as to the drift and value of the book when it was first published. Opinion, no doubt, will continue to be divided, some critics looking on it as an apologetic of no common importance, others regarding it

rather as ministering to uncertainty. It has been reviewed at length in this journal some time ago,¹ and it is not necessary to repeat what was said of it then. But this, at least, ought to be said, that there is less reason now than there might have been in earlier issues for misunderstanding the purpose of the volume.

It is to mistake it if it is regarded as a philosophy, and dealt with as if it meant to enter into competition with the great schemes of thought which aim at constructing a science of the Knowable. It is not a system of metaphysics, nor is it put forward even as a contribution to that. Nor again is it an attempt to find the foundations of belief in doubt, or to shut us up to the conclusion that there is neither certainty nor an assured basis in reason for anything, and that we must fall back simply on belief or credulity. Its one object is to deal with "Naturalism," and with that as defined by the author himself. And with regard to that, it aims at making various positions good. It seeks to show that "the difficulties and obscurities which beset the attempt to fuse into a coherent whole the living beliefs of men are not to be found on one side only of the line dividing science from religion"; that "naturalism is not the goal towards which we are being driven by the intellectual endeavour of the ages"; and that "nothing is to be gained either for philosophy or for science by attempting to minimise its deficiencies". Its object also is to convince us that there is nothing necessarily irrational in accepting ethical and theological beliefs that cannot be reached by the methods that are applicable to the physical sciences; and not only so, but that in point of fact science and ethics become both of them more intelligible and more suitable to make parts of a coherent whole "when they are framed in a theological setting than when they are framed in one which is purely naturalistic".

In working out these positions Mr. Balfour uses the weapon of sceptical criticism. He makes a skilful use of this weapon in his argument, and he vindicates the legitimacy and the utility of the employment of such an instrument. Men

¹ Vol. v., p. 184.

acquiesce with remarkable and deceptive facility in the limitations of the Naturalistic creed, and settle into the easy belief that it is the only creed that is "rational, self-consistent, sure". The great remedy for that "mood of dogmatic serenity" is this sceptical criticism; and if it does nothing else, it will destroy the illusion that "Naturalism is a creed in which mankind may find intellectual repose". But Mr. Balfour's book needs no commendation. It has a fascination which has been widely felt. It may be vulnerable at certain points, and, as some think, even all along the line. But it has not been written for nothing.

Epitome of the Synthetic Philosophy of Herbert Spencer. By F. HOWARD COLLINS. With a Preface by Herbert Spencer. Fifth edition. (The Philosophy completed and in part revised.) London: Williams & Norgate, 1901. 8vo, pp. xix. + 692. Price 21s.

We do not wonder that this large volume has reached its fifth edition—its uses are so obvious and the service which it seeks to render is so well rendered. Few would lightly undertake so large and difficult a task as that of summarising the Spencerian philosophy. But Mr. Collins has had exceptional qualifications for such work, having been engaged for some years in helping Mr. Spencer in the making of indexes to his books. It cost him five years to complete his task, but it was worth attempting, and it has been well done. What Mr. Collins has put into our hands is a condensed statement of the general principles of the Synthetic Philosophy, and this is given as far as possible in Mr. Spencer's own words. He begins with the "First Principles"—the discussion of the Unknowable and the Knowable, the application of the doctrine of Hamilton and Mansel, etc., and proceeds thereafter to the "Principles of Biology," the "Principles of Psychology," the "Principles of Sociology" and the "Principles of Ethics". The book is a marvel of industry and capacity for summarising. In most cases it succeeds in reducing the sections of the original to one-tenth of their size. It condenses into between 600 and 700 pages

the contents of more than 5,000. It is not to be read at a leap certainly. It is rather a book of reference. To use Mr. Spencer's own figure, it is like an "outline map" which one does well to consult "before starting on a journey through an unknown region," and which he will also do well to look at as he passes from one point to another on his way. It should also be said that in this new issue Mr. Collins has been able to make use of the revised and enlarged edition of the *Principles of Biology* and the revised edition of the *First Principles*. His laborious work, therefore, sets the Synthetic Philosophy before us in its latest and most complete form. We owe him much.

Studies in Christian Character, Work and Experience. By the Rev. W. L. WATKINSON. London: Charles H. Kelly, 1901. Small cr. 8vo. First series, pp. 248; second series, pp. 252. Price 2s. 6d. each.

The Rev. W. L. Watkinson lays many readers under obligation by the issue of two small volumes, attractive both in contents and in form, bearing the title of *Studies in Christian Character, Work, and Experience*. They consist of brief papers or meditations ranging over a wide variety of topics. The subjects selected for exposition include such as these—the Surprises of the Judgment, The Brink of Failure, Dry-rot in Character, Strained Piety, The Dirge of the Harvest, Uncaged Birds, The Immortality of Influence, etc. They are in many respects admirable studies, and make most profitable as well as pleasant reading. They are attached to Scripture-texts and have the character of pulpit addresses. But they combine the touch of the man of letters with the earnest purpose of the preacher. They offer us many striking reflections expressed in choice and telling terms. They catch the attention by the expression given to the leading idea and by the ingenious way in which it is linked on to its text. Examples of this are seen in the meditations on The Secret of Speed (Psalm cxix. 32), Points of Departure (1 Sam. xii. 21), Petrification (Heb. iii. 13), Measured by the Shadow (Job

vii. 17, 18), The Might of Mediocrity (2 Sam. xxiv. 18, 19), Blue Distances (Exod. xxiv. 10), and others.

Newman. An Appreciation in two Lectures : with the Choicest Passages of his Writings Selected and Arranged. By ALEXANDER WHYTE, D.D. Edinburgh and London: Oliphant, Anderson & Ferrier, 1901. Cr. 8vo, pp. viii. + 254. Price 3s. 6d.

Few men are so well qualified to undertake an estimate of Newman as Dr. Whyte. From his youth he has been an ardent student of his writings. He followed with an interest almost personal the changes in his career, and steeped his mind in the spirit of his books. In many ways John Henry Newman has had a singular fascination for him and has exercised a profound influence over him, especially as a preacher. Nor has anything materially affected the mental relation of Dr. Whyte to the great Cardinal. He has become more sensible indeed to the defects of Newman's theology. He has become more profoundly convinced than ever of the fundamental importance of the Protestant doctrine of justification by faith alone, the more he has penetrated into the real meaning of Newman's teaching. But his general estimate of the man remains what it was when he was most under the spell of the preacher of St. Mary's and the priest of Littlemore.

It is most natural, therefore, for Dr. Whyte to give us an appreciation of Newman, and in this book he has fulfilled expectations which many have cherished long. It is a volume full of interest from beginning to end, and is likely to take rank with the very best things the writer has done. The study and criticism of Newman carry you with them all along. They are based on the most intimate acquaintance with Newman's personality, writings and work, and are better than most things of the kind that are known to us. The selections from the Cardinal's works are made with the best judgment. The value of the book is enhanced by an appendix containing six letters of Newman's hitherto unpublished, and by a facsimile of his penmanship.

Flood-Tide, Sunday Evenings in a City Pulpit. Rev. G. H. MORRISON, M.A., Dundee. London: Hodder & Stoughton, 1901. Cr. 8vo, pp. 292. Price 5s.

These are discourses that it does one good to read. They touch the life and quicken the spiritual sense. Mr. Morrison is the master of a very effective style, simple, direct and winning, and he has the gift of putting much into little. These pulpit addresses are quite brief, but they contain much good matter set forth in choice and telling language. The subjects handled include such as these: the "Religious Uses of Memory," the "Proportions of Life," the "Contradictions of Life," the "Right and Wrong Uses of our Past," the "Loneliness of Sin," the "Ministry of Surprise," etc. The titles are always fitly chosen, and often striking. They arrest attention and stimulate healthy curiosity. There are many passages which it would be a pleasure to quote, and which it must have been a greater pleasure to hear. And there is no attempt at fine writing or startling statement. All is devout, unassuming, and directed to the great ends of Christian nurture and edification.

In the December number of the *Catholic World* the Rev. Lucian Johnston follows up a previous paper on "The Art of Preaching in Mediæval Times" by a short and racy sketch of "Preaching during the Renaissance". The point which the writer endeavours to make out is that "like all other literary arts, preaching during the Renaissance considerably degenerated from its mediæval simple earnestness under the spell of the too sudden and hence ill-digested importation of Greek culture".

The last issue of the *Methodist Review* for 1901 contains much excellent matter of various kinds. Professor Milton S. Terry contributes an article on the "Miraculous birth of Jesus Christ," in which he criticises the objections alleged against the historical trustworthiness of the narratives bearing on the subject, and calls attention to certain correlative facts in keeping with the supernatural birth. There is an instruc-

tive paper also by Professor E. B. Lease on the idea of "Apotheosis among the Ancients".

The fourth part of the fourth volume of the *Archiv für Religionswissenschaft*, ably conducted by Professor Th. Achelis, opens with two very instructive papers, one by Dr. O. Schell dealing with the history of a particular type of belief in the continuance of the soul after death, and one by J. Köhler on the belief in spirits prevalent among uncivilised peoples.

Several articles deserve attention in the fourth part of the second volume of Preuschen's *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums*. The most elaborate is one by J. A. Cramer which goes into a minute critical examination of the Logos-passages in Justin's *Apologies*. There is another, also of a detailed order, by Mr. F. C. Conybeare, giving a series of testimonies from Eusebius which might be taken to suggest that the full reading "in the name of the Father, and the Son, and the Holy Ghost" may not be the original reading in Matt. xxviii. 19—a position difficult, indeed, to establish in view of the overwhelming testimony of MSS. and versions. The paper by Dr. Oscar Holtzmann, which has for its title "Der Messiasglaube Jesu," is of value for its criticism of the position of those represented specially by Wrede's recent book, *Das Messiasgeheimniss in den Evangelien*, who deny or doubt our Lord's consciousness of His Messiahship.

We have also to notice the twelfth volume of the *Expository Times*,¹ as full of life and variety as ever, providing wisely for many different wants, and dealing in helpful manner with a multitude of subjects ranging from the finer points of Old and New Testament criticism down to the plainest practical counsel for the pastor; the third volume of the Sixth Series of the *Expositor*,² of which it is enough to say that it continues to fulfil with its wonted efficiency the function indicated

¹ Edited by James Hastings, M.A., D.D. Edinburgh: T. & T. Clark. Pp. 568. Price 7s. 6d.

² Edited by the Rev. W. Robertson Nicoll, M.A., D.D. London: Hodder & Stoughton, 1901. Cr. 8vo, pp. 476. Price 7s. 6d.

by its name, and to offer of the best that many competent writers can give on the interpretation of Scripture and the exposition of its spiritual truths; *The Christian Ministry*, by the late J. B. Lightfoot, D.D., D.C.L., LL.D., Lord Bishop of Durham—a republication of the famous essay in separate form, which we owe to the wise consideration of the trustees of the Lightfoot Fund, and in which the original argument is enriched and elucidated by explanatory extracts selected by the author himself, and by important passages from the second edition of his *Apostolic Fathers* giving the reasons which led to his change of view on the Ignatian question; *Die Bedeutung der beiden Definitorialordnungen von 1628 und 1743 für die Geschichte des Darmstädter Definitoriums*, von Lic. Theol., Wilhelm Diehl;¹ a study of an interesting passage in the history of German Church law, done with characteristic German thoroughness; *Christ and Human Life*,² by Darwell Stone, M.A., a series of four Lectures (together with a short sermon on the “Fatherhood of God”) on Christ and Judaism, Christ and Heathenism, Christ and Modern Thought, and Christ and Modern Life, which, without attempting anything very novel or profound, set forth in a simple and popular style some of the broader aspects of these subjects; *Classification, Theoretical and Practical*,³ by Ernest Cushing Richardson, Librarian of Princeton University, a sagacious book on the theory of library science, the work of a highly esteemed and experienced librarian in which he deals with the questions of the order of the sciences and the classification of books, and gives his views of the various systems of classification, the principles best applicable to the arrangement of libraries, methods of notation, subdivision, etc.; *Home Thoughts*,⁴ in form, type and contents a beautiful

¹ Giessen: Ricker; London: Williams & Norgate, 1900. 8vo, pp. 44. Price 1s. 6d. net.

² London: Longmans, Green & Co., 1901. Cr. 8vo, pp. 135. Price 2s. 6d. net.

³ New York: Charles Scribner's Sons, 1901. Cr. 8vo, pp. xiv. + 248. \$1.25 net.

⁴ By C. (Mrs. James Farley Cox). London: Gay & Bird. Fcp. 8vo, pp. 322. Price 3s. 6d.

book, well-entitled to its place in "The World Beautiful Library," made up of a series of essays, attractively written, tender in feeling, and wise in counsel, on the various aspects and relations of the family, its different members and their several places, the etiquette of family life, our children as judges, etc.; *Memoranda Paulina*,¹ by George Jackson, B.A., a series of Sunday readings in St. Paul's epistles, reprinted from *Good Words*, brief and pointed meditations written in a bright and pleasant style, dealing in an edifying and suggestive way with such topics as "the Witness to Christ," "the Control of the Thoughts," "the Patience of Hope," "Sweet Reasonableness," etc.; a new and revised edition of J. Garnier's volume on *Sin and Redemption*,² a suggestive treatise, already noticed in this journal,³ which leads us by a careful line of reasoning on pain, moral evil and man's constitution to a theory of the atonement which interprets Christ's death as a *propitiation* but not as an *expiation*; an *Examination of Harnack's "What is Christianity?"*⁴ by Professor Sanday, a discriminative estimate and criticism of Harnack's main ideas, protesting against the disparagement of the Fourth Gospel and against the mistaken endeavour to have a Christianity without a Christology; a number of excellent volumes published by the Sunday School Union, including the twenty-second annual issue of *Young England*,⁵ a storehouse of good and profitable matter for our youth, a short, interesting sketch of *Catherine of Siena*,⁶ by Florence Witts, and a series of *Stories from the Pilgrim's Progress*,⁷ compiled with admirable taste by E. A. Macdonald—a very attractive book; also some equally useful and interesting books published by Andrew Melrose, among which we mention in particular a well-written and instructive sketch

¹ London: Isbister & Co., 1901. Cr. 8vo, pp. ii. + 268. Price 3s. 6d.

² London: Elliot Stock, 1902. Cr. 8vo, pp. xvii. + 508.

³ Vol. iv., p. 174.

⁴ London: Longmans, Green & Co., 1901. 8vo, pp. 29. Price 1s. net.

⁵ Published at 57 and 59 Ludgate Hill, London. Pp. 475. Price 5s.

⁶ *The Story of Catherine of Siena*. Pp. 475. Price 5s.

⁷ Pp. 125. Price 1s.

of the life and work of *President McKinley*,¹ by David Williamson, and the year's volume of *Boys of our Empire*,² a magazine which has deservedly taken a high rank for excellence and variety of matter among publications of its kind; another volume of the *Biblical Illustrator*, edited by the Rev. Joseph S. Exell, in which the book of *Proverbs*³ is expounded and its maxims elucidated and applied with a copious and, in most cases, well-chosen and pertinent collection of exegetical, historical and homiletic matter gathered from many different sources, English and foreign.

¹ *President McKinley; the Story of his Life*. London: Andrew Melrose, 1901. Pp. 128. Price 1s. net.

² London: Andrew Melrose, vol. i., 1901. Pp. 944. Price 7s. 6d.

³ London: Nisbet & Co. 8vo, pp. 696. Price 7s. 6d.

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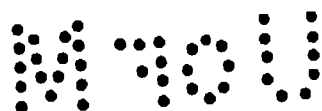
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The Book of Numbers: Critical Edition of the Hebrew Text, printed in colours, exhibiting the Composite Structure of the Book, with Notes.

By the Rev. J. A. Paterson, D.D., Professor of Hebrew and Old Testament Exegesis, New College, Edinburgh. London: David Nutt, 1900. Pp. 66.

Handkommentar zum Alten Testament: Richter—Ruth.
Von D. W. Nowack, Professor der Theologie in Strassburg. Göttingen: Vandenhoeck und Ruprecht, 1900. Pp. xxviii. + 201. Price M.4.80.

Lines of Defence of the Biblical Revelation.

By D. S. Margoliouth, M.A., Laudian Professor of Arabic in the University of Oxford. London: Hodder & Stoughton, 1900. Pp. xii. + 318. Price 6s.

PROFESSOR PAUL HAUPT'S great enterprise *The Sacred Books of the Old Testament* is making steady progress. The latest addition, Professor Paterson's *Numbers*, admirably realises the purpose of the series. Both in textual criticism and in analysis it is sound, scholarly, and reasonably, but not unduly, cautious. Indeed in both departments the new volume furnishes yet another illustration of the substantial agreement of modern scholars as to the criticism of the Hexateuch. Comparing the analysis with that in the *Oxford Hexateuch*, for instance, there is little difference in the distribution of material between JE, D and P; but there is considerable difference in the division of P into its various strata; and Professor Paterson does not so often venture to analyse JE into J and E. These differences indicate the limits within which analysis is at all certain. The existence of J and E and of strata in P; the analysis of J and E in most of Genesis; the

identification of the main body of the Law of Holiness ; and some other points are finally established. But it would be a mistake to claim for any of the attempts at a complete division of JE into J and E, or of P and D into their strata the same authority which can be recognised for the generally accepted analysis into JE, D and P. At the same time, some of these attempts are partly successful, and are always useful as giving a good idea of the way in which the main documents were built up.

Professor Paterson, in his text of *Numbers*, is in substantial agreement with most modern scholars, *e.g.*, with Karl Marti in the *Kautzsch Bibel*. The chief difference raises an interesting question. Professor Paterson relegates to footnotes, as additions to the text, many words and phrases which Marti retains ; but one phrase at anyrate—"their names being changed," xxxii. 38—Marti prints in smaller type as a gloss. This variety of treatment shows the difficulty of drawing the line between the Higher Criticism of authorship, and the Lower Criticism of the text. In the case of a Pauline epistle the line is clear and broad, the text we try to recover is that of the epistle as St. Paul wrote it. But, in the Hexateuch, Higher Criticism fades away imperceptibly into textual criticism. What is the text we are trying to reconstitute ? Supposing A, B, C, D, E, etc., etc., one after the other, each produced a new copy of the Hexateuch with slight modifications ; one modern scholar may consider A the "final redactor," and B, C, D and E as "scribes" ; he will therefore exclude their additions as "scribal interpolations" or "errors," whereas another scholar may regard B, C, D and E as "redactors" and include their additions in his text. Again, it may be clear that a phrase was not part of the original context ; but, in the absence of documentary proof, it must often be impossible to determine whether it was added by one of the many redactors, or by a scribe after the recognised period of redaction was closed.

In xxxii. the account of the settlement of Reuben and Gad in Eastern Palestine, Professor Paterson maintains that the analysis can recover accounts of this incident as given by J

and E, thus agreeing on the whole with Karl Marti and Addis, as against Cornill, Kuenen, Budde and the editors of the *Oxford Hexateuch*, who assign the chapter, except verses 39, 41, 42, to a late priestly writer.

It should be stated that the notes are almost entirely on the textual criticism.

Of late years *Judges* has attracted much attention ; Moore and Budde have each of them devoted more than one important work to this book ; and now Professor D. W. Nowack follows suit. The volume is worthy of his great reputation ; but to the general reader its chief interest will lie in his endorsement of the views of his predecessors as to the history of *Judges*. On the controversy still being waged as to the sources of the book he follows Moore and Budde in assigning the bulk of the material to the Pentateuch sources J and E. He is also in substantial agreement with them as to the evolution of our *Judges* from the ancient narratives. His view is roughly as follows : Some time, apparently, before the publication of Deuteronomy, the two early collections of narratives concerning the Judges, J and E, were combined into the first edition, JE, of *Judges* which contained most of the contents of our book, *viz.*, J's account of the Conquest, i. 1-ii. 5, the narratives of the six greater judges—Ehud, Deborah-Barak, Gideon, Abimelech, Jephthah and Samson ; the episode of the Danites, Micah and Laish ; and the original story of the war of the other tribes against Benjamin. Then a Deuteronomic editor omitted as unedifying the J account of the Conquest, the history of Abimelech, the story of Samson and Delilah, and the accounts of the Danites and of the war against Benjamin. This editor composed and inserted the account of Othniel, religious reasons for the oppressions and deliverances, and the chronological framework. A later priestly editor restored what his Deuteronomic predecessor had omitted, but entirely recast the account of the war with Benjamin, xix.-xxi. ; added the five lesser judges, Tola, Jair, Ibzan, Elon, and Abdon to make up twelve ; and made numerous other modifications. A later writer, who con-

sidered that Abimelech was not a legitimate judge, added Shamgar to keep the number twelve intact. Nowack maintains that the Song of Deborah is a contemporary document, but in its extant form it shows many traces of late editing. He holds that *Ruth* was written about the time of Ezra and Nehemiah, as a protest against their prohibition of intermarriage with foreigners.

Professor D. S. Margoliouth's book has an unfortunate title, which names a subject to which most of the contents are really irrelevant. The relevant sections are, moreover, the least satisfactory. These, however, might have been ignored, and the work as a whole might have been spoken of with cordial appreciation, if it had been styled, for instance, *Miscellanea suggested by Post-Biblical Hebrew, Arabic, and other Oriental Literature*. It contains much curious information from recondite sources, and illustrates the wide range of the author's linguistic studies; but it cannot be accepted as a serious contribution to the Higher Criticism of the Old Testament.

The title *Lines of Defence of the Biblical Revelation* is unfortunate, too, for other reasons. It is really a treatise in support of particular theories as to the Old Testament held by Professor D. S. Margoliouth, viz., that *Job* is a translation from the Arabic; that "the Salomonic age" is "the most likely period for the compilation of the book" [the Psalter]; that the whole of our Book of Isaiah was composed by that prophet; that the apocryphal *Wisdom of Solomon* was written in Hebrew by Solomon, that it was used by Isaiah, and can be quoted to show that Solomon was acquainted with the Pentateuch; etc., etc. Our author very naturally thinks that his special theories afford the best defence of Revelation. Those who differ from him are equally convinced that some of the views he attacks afford the only permanent defence; and that the critical methods and results of this book would in the long run be fatal to the influence of the Bible. We are afraid that the title of this book might be paralleled from those of Christian controversialists of all

ages and schools, and we do not know that it furnishes any ground of complaint against the author. But to style a book a *Defence of Revelation* conveys the ugly suggestion that those whose views it combats are avowed and deliberate enemies of the Faith. We are sure that this was not Professor Margoliouth's intention, but we are afraid that the title he has chosen will be so understood by many, whose only knowledge of the book will be that a great Oriental scholar has written a *Defence of Revelation* against Professor Driver and his allies. With regard to the Higher Criticism in the book, we can only say three things:—

First, special importance will be claimed for this work, on the ground of the author's varied and thorough acquaintance with Arabic and some other Oriental languages. But other equally gifted Oriental linguists, e.g., Wellhausen, find in their knowledge of Arabic literature, etc., a confirmation of the views which our author attacks. Moreover the gift of acquiring languages and the critical faculty are entirely distinct, and the possession of the one does not necessarily imply the possession of the other. Indeed, this book suggests that Professor D. S. Margoliouth's time and interest have been so absorbed in his manifold linguistic studies that he has not had time to duly develop his critical faculty, or even to master the main outlines of the criticism which he attacks.

Secondly, his views as to the *Wisdom of Solomon* seem a *reductio ad absurdum* of his whole argument.

Thirdly, as has been already pointed out in the *Critical Review*, our author's article on the "Language of the Old Testament" in Dr. Hastings' *Dictionary of the Bible* states that there are cogent reasons for assigning *Deuteronomy* to the period of Jeremiah and Ezekiel; and that there is probably no verse in the Old Testament "earlier than 1,100 or later than 100 B.C."—a statement that implies that no portion of the Pentateuch was written by Moses. The present work must be read in the light of these statements; and its author cannot be claimed as a champion of traditional criticism.

W. H. BENNETT.

Kant's Cosmogony, as in his Essay on the Retardation of the Rotation of the Earth, and his Natural History and Theory of the Heavens.

With Introduction, Appendix, and a Portrait of Thomas Wright of Durham. Edited and translated by W. Hastie, D.D., Professor of Divinity, University of Glasgow. Crown 8vo, pp. xcvi. + 205. Price 7s. 6d. net.

Knowledge, Belief and Certitude: an Inquiry with conclusions.

By Frederic Storrs Turner, B.A., London. London: Swan Sonnenschein & Co., Limited. 8vo, pp. viii. + 484. Price 7s. 6d. net.

STUDENTS of Kant are greatly indebted to Dr. Hastie for this translation and edition of Kant's Cosmogony. It is a valuable work from every point of view. It needed a man of wide and varied gifts to undertake such a task, and to carry it through successfully. Dr. Hastie was the very man for the task. It needed a man acquainted with cosmogonical speculation and with the mathematical and physical knowledge which must lie at the basis of any probable and profitable cosmogonical speculation, and Dr. Hastie has the requisite knowledge. At all events he can read mathematical and physical books with intelligence, and speak of their contents with accuracy, and so much cannot be said of every one who has written on these topics. Then there are few men who have read so widely as he in the history of human thought; or who know so well the succession of systems of philosophy, and their relations to one another. He has, in particular, been a diligent student of Kant, and,

indeed, has introduced to the English reader Kant's *Philosophy of Law and his Principles of Ethics*, with appropriate and useful introductions. So he is particularly well qualified for this arduous task.

It is a useful task to give the English reader a translation of Kant's more scientific works in good and readable English, and to add to these works the valuable material contained in the appendices. These are Dieterich's *Summary of Kant's Theory of the Heavens*, the Hamburg account of the theory of Thomas Wright of Durham, and Professor De Morgan's account of the speculations of Thomas Wright of Durham. In fact Dr. Hastie has spared no labour in order to make this edition complete and serviceable to the student. The greatest debt we owe him is in connection with the preparation of the elaborate introduction, which is of the highest value, and which enables us to understand the meaning, scope, and historical place of Kant's work. All the relevant topics are discussed with a wealth of learning and with an insight into all the problems raised in the discussion which are most admirable.

Some account of the introduction and of the topics discussed in it we shall now give. The first topic discussed in this introduction is the relation of Kant's science to his philosophy, and the outcome of the discussion is this that "the philosophical watchword of the realistic spirit of the time must be enlarged and defined anew, so as to embrace a return to Kant in his primary scientific work, and to his original scientific creation". But did not Kant himself outgrow his earlier attainment, and is not his philosophical position inconsistent with the result of his earlier scientific work? Dr. Hastie asks the question and proceeds to answer it. We allow him to give the answer:—

The very first problem he raises in the Critique and deals with as cardinal to the whole question of the origin and limits of human knowledge, is that of the nature of mathematical science and its fundamental generating intuitions, Space and Time. His criticism of the operations of the understanding is all directed towards re-establishing the validity of the idea of physical causation, and the reliability of empirical knowledge

and natural science in opposition to the scepticism of Hume. And when he comes to deal with Pure Reason itself, in its highest struggles and efforts to reach supersensible knowledge of the world, of the spiritual being of man, and of God, he clips the wings of all airy speculation in this sphere, by uncompromising reference to the world of sensible reality; and he tries to demonstrate the impossibility of speculative knowledge of these supreme non-sensible objects, just by showing that the methods and laws which are valid for empirical science cannot be scientifically applied to them. He is thus scientific all through, according to the conception of science worked out in the Baconian school; and the results of his earliest and latest speculations, notwithstanding their apparent contradiction, are, when rightly interpreted, in entire harmony with each other.

At first sight it needs a good deal of interpretation to make Kant's metaphysics agree with his physics, just as it needs also a good deal to make his metaphysics agree with his ethics. But on this we have not time to dwell.

Of great interest is the section on the scientific return to Kant. It is a brief and lucid description of the process by which scientific men came to understand and appreciate the work of Kant in this department. The names, significant in this reference, are M. Arago, Alexander Von Humboldt, Strüve, Helmholtz, Zöllner, Reuschle, Ueberweg, and others. Dr. Hastie refers to Huxley, Lord Kelvin and Professor Tait as men who have appreciated and understood the work of Kant. Exact references to the writings of all these men are given, and the tracing of this history must have cost Dr. Hastie a great amount of labour.

Kant's scientific environment and antecedents is the theme of the next section. Here, too, there is a great deal of research. It is lucidly shown how his scientific environment and antecedents conditioned the work of Kant. Perhaps the main outcome of this study is the fact that Kant was a student of Newton and an enthusiastic admirer of Newton's natural philosophy. From this source came all his mathematical and physical work. It was, also, a busy and active time in mathematical work, and the influence of this activity on Kant is well described by Dr. Hastie. This leads us on to a description of one of Kant's discoveries, to wit, the

discovery of the retardation of the rotation of the earth. This was a real discovery, the full significance of which was not appreciated till our own day. Lord Kelvin's account of the value of Kant's discovery is quoted by Dr. Hastie.

We now come to the account of Kant's natural history and theory of the heavens. A full account is given of its publication, of its various editions, authorised and unauthorised, and of the reception it met with, and then follows an account of his cosmogony in its historical relations. Ancient cosmogonies are reviewed ; Kant and Descartes are compared ; Kant and Newton in the historical relation of the former to the latter are described ; and the suggestive influence of Wright of Durham over Kant is set forth. But the most important part of this section is the comparison between Kant and Laplace. The theory of Laplace is sketched with accuracy, and a comparison of the two theories leads to the conclusion that the theory of Kant is more probable and less objectionable. "The two theories are thus contrasted by A. J. von Oettingen, who brings out a profound difference between them : Kant starts from the primitive nebula in the universe, Laplace from the nebular disc of our solar system already in rotation. Kant makes suns and planets arise out of certain regions of space through gravitation ; Laplace makes masses and rings detach themselves from the central body, through centrifugal force. Only in the case of Saturn does Kant make rings arise from the central body 'through evaporation' in which case the vapours retain their tangential swing. Otherwise, he assigns to every celestial body a certain zone of the vaporous space, out of which the matter is condensed into it. It is otherwise with Laplace, who starts from the contraction of the central body, with which its rotation must increase until the centrifugal force has become equal to the centripetal force, when with further contraction a ring shall then be detached ; and this process is repeated several times. We hear often, perhaps from convenience, of a Kant-Laplace cosmogony ; but the difference between them is sufficiently great to keep the views distinct and separate."

Dr. Hastie summarises with great felicity the objections against the theory of Laplace, and with equal felicity seeks to obviate the objections which have or may be brought against the theory of Kant. We cannot criticise these here. Only this shall we say, that we greatly doubt the competency of physics and physical methods to help us to conceive the making of a world. The making of a world is a concrete process; mathematics and physics lead us hopelessly away from concrete reality. A mechanical explanation leaves much unexplained, and the theories of Kant and of Laplace agree in being wholly mechanical, and any real description of the making of a world must include the thermal, chemical, electrical, magnetic and other processes, which certainly have had a place in world-making. There are other difficulties which might be mentioned had we time.

We have not left ourselves any space to speak of the contribution to theistic thought made by Dr. Hastie in this introduction. But we make room for one quotation:—

When on the latest stage of his thought, Kant had put forth all his power to establish the eternal basis of the spiritual life of man, his mind seems to revert to the glory of his early vision, and he combines it with his moral conception in that well-known burst of high philosophic rapture; "two things there are, which, the oftener and more steadfastly we contemplate them, fill the mind with an ever new, and ever rising admiration and reverence; the Starry Heaven above, the Moral Law within". And both are God's, of Whom, and to Whom and through Whom are all things, who is over all, God blessed for ever. This is cosmic theism, the only true basis of the reconciliation of Science and Religion. The principle of their final harmony is already found here in Kant. Religion and Science are ultimately one; for the first word of Religion is the last word of Science.

We took up Mr. Turner's book with no great expectation. For one thing we had never heard of the author's name till we read it on the title page. We did not know of his ability to treat a subject so deep and complex as that of knowledge, belief and certitude. We knew a little of how these topics had been treated by the great thinkers, and of the conclusions to which they had come. What could be said now on these

topics? We had not read very far when we found ourselves under the guidance of a real thinker, who could strip off the accumulated traditional covering which seems to hide from most people the real nature of almost every problem of knowledge. We found ourselves in the company of a man who knew the best that had been said on every philosophical topic, and yet could pierce to the reality beneath. We found, also, a man who could think clearly and write lucidly, who was a master of orderly and consecutive statement. We yielded to his guiding influence, and followed on till the end. We have seldom read a more interesting or a more instructive book. True we were sometimes in a state of dissent, and sometimes we hesitated to follow, but we were always interested and instructed.

We cannot tell how much we have found in the book. Nor can we deal adequately with his great argument. Not a section of the book but will bear the closest scrutiny and repay the deepest study. Whether he is dealing with the nature and grounds of knowledge, or with the character of science, or with the work and claim of psychology, or with the larger claim and higher pretensions of philosophy, he is always luminous, well-informed and instructive. We have in fact enumerated, in the foregoing sentence, the subjects of his inquiry in the first part of his book. The general title of the first part is "Abstract Knowledge," and the title of the second part is "Real Knowledge". Starting with the question, What is Knowledge? he is led to a study of consciousness and of its implications. He finds three states of consciousness as the result of a preliminary survey, and he inquires as to their nature and their relations to one another, and whether there is a higher unity to which they are related, and of which they form a part. These are knowledge, belief and certitude. As the outcome of the preliminary survey we have the following: "So far as we have been able to discern, these three words, knowledge, belief, certitude, do not mean three wholly distinct qualities or states of mind; but at the most, somewhat varying qualities which always exist together, though in varying proportions,

in one complex mental state, which is now called by one of these names, now by another. Knowledge is not wholly separable from belief, nor belief from knowledge. Certitude at first is all one with the actual knowledge or belief, and is not noticed as a quality until its opposite, incertitude, has intruded into consciousness ; after which, by contrast, certitude is positively felt " (p. 38).

The results of this preliminary survey have, however, to be justified by a detailed examination of the facts. He finds on examination, that he is face to face with three certitudes, which he cannot doubt. These are the self, other selves, and the external world ; and that these three exist in unity and mutual dependence in the mind. They are, also the underlying foundation of all knowledge. We state his conclusion, we cannot criticise it here, but both the conclusion and the means by which it is reached deserve the closest study.

From these certitudes and their relation to knowledge he passes on to look at science, and to ask what light is cast by science on the process of knowing. Science itself, of course, neglects the knower, it concerns itself with the known. He passes in review, mathematical science, the sciences of inorganic matter, biology, the mental sciences, logic, ethics, science in general with a view to discover what they have to say with regard to the process of knowing. At the close of this investigation he sums up : " The investigation may impress us with a sense of the incompleteness of our knowledge, and of its inadequacy to stand for the infinite reality ; it may in the end modify our view of knowledge, and possibly lead to a new definition ; but the knowledge itself will remain as true and as certain as ever it was " (p. 173). " In the case of the mathematical, physical and biological sciences we hold ourselves exempt from any special criticism ; because we could with full confidence accept all the certain results of these sciences " (p. 176). But what are the nature and grounds of our true knowledge ? He turns for an answer to psychology, the science of mind, and subjects it to a more lengthened investigation. Here he asks, What is Psychology ? deals with

psychological analysis, with physiological psychology, and gives special attention to the psychology of Locke, and of Wundt. The conclusion is that as regards the special problem the author has in hand psychology gives no help towards its solution. "Inasmuch as knowing is one of the chief functions of the human mind, we might have expected to find the problem of knowledge fully discussed in every possible light in psychological text-books. In fact, our special inquiry is hardly so much as mentioned. If it is mentioned, the psychologist generally hands it over to the philosopher as a subject-matter belonging to his province" (p. 187).

What then has philosophy to say on the matter? This is the next theme, and in the discussion of it the author passes in review the diverse philosophies, sceptical philosophy, dogmatic philosophy and dogmatic philosophers, logic as philosophy, appearance and reality, scientific concepts in philosophy, and finally sums up the results of his investigation: "We have seen one or other of these certitudes (self, other selves, and the external world) challenged—by idealism, by materialism—by Hume, Bradley, etc., and this refusal to acknowledge the certitudes contrasts with philosophy's readiness to accept the presuppositions of science. Nevertheless the disquiet which this observation might occasion us is removed when we perceive its grounds. We can see that the unwillingness or inability to accept the fundamental certitudes and the readiness to adopt scientific concepts both have their origin in the abstract intellectual character of philosophy. The three certitudes are concrete feelings and convictions; they belong to the Real which philosophy wishes to understand, and its inability to receive them unexplained into its system arises out of that abstractness which is the inherent defect of speculative philosophy. Notwithstanding this reluctance to adopt the certitudes, we observe that philosophers are still dependent upon them. They belong to the reality, apart from which the philosopher has no object of thought. He himself, although he tries to lose his personality in the artificial conception of an imaginary abstract spectator, is the real spectator of the great panorama of the world spread out

before his gaze. He is the reality behind the abstract Ego of Kant. He is the mind which has the idea of Hegel; and which is under the law of contradiction, taken by Bradley as the basis of absolute knowledge. And the 'other selves' are the realities which impose upon all the necessity of seeking universal assent to their theories. Nor is what has been called the external world, the world of real things, less indispensable to the philosopher; for this is the objective reality without which the minds would have no other objects save their own thoughts, if they would have even these. Appearances they may be, but they are appearances of the reality; and no philosopher can impugn their reality without committing suicide" (pp. 349-350).

The conclusion of this investigation is that abstract knowledge is not real knowledge. What is real knowledge? It is connected with the science of ends. It is teleological. We have left ourselves no space to unfold this argument. In it he sets forth the science of ends, describes action for an end, deals with human causality, with pleasure and happiness, with knowledge and art as ends, with duty and necessity, and religion; and he contends that in the kingdom of ends men are in contact with concrete reality. Finally he sets forth the conclusions to which he has been led, and vindicates the fundamental certitudes, and the certainty and validity of belief and knowledge. "Most important is it, for the understanding of belief and knowledge, as they really are, to grasp firmly the fact that they are names of a unity; the one living, thinking, feeling, mind apprehending and responding to the reality in which it lives. Consciousness, belief, knowledge—the three words all mean our awareness of the real; the one mind often, nearly always, being all three at once. We perceive, believe, and know as a unity. Consciousness may exist in connection with doubt. In developed man, however, consciousness is normally belief in the feeling or fact; and in most cases this belief is also to some extent knowledge" (pp. 468-9). It is worth while reading the book to find the unity of the mind insisted on with such emphasis; to have it brought home to us that we are not

intellect, or feeling, or action, but that we are living, feeling, thinking beings. It is also well to be reminded that, while the sciences are many, nature is one, and that our abstract ideas are neither adequate representatives, nor competent judges of nature, and have themselves always to be subject to the criticism of reality upon them. We had some criticisms to make on the book, on its method and procedure, and on some of its results, but we have said all that is possible in the meantime.

JAMES IVERACH.

The Life, Unpublished Letters, and Philosophical Regimen of Anthony, Earl of Shaftesbury, Author of the "Characteristics".

Edited by Benjamin Rand, Ph.D., Harvard University. London: Swan Sonnenschein & Co., Lim., 1900. 8vo, pp. xxxi. 535. Price 15s.

THE third Earl of Shaftesbury was one of the most influential writers of his time. His *Inquiry* marked a new departure in English Ethics, and most of the writers that immediately follow—Butler as much as any—can scarce be understood apart from him. Yet among ourselves he has hardly had justice. His evident want of interest in orthodox Christianity alienated the religious world, and later writers who would have been inclined rather to praise him for this have been repelled by what they fancied his too easy optimism and his light and at times almost flippant style. Dr. Rand's book will help to set him in his true place. It may be doubted whether it adds anything positively new to our knowledge of Shaftesbury's philosophy, but for all that it does him invaluable service, and that in many ways. There are two methods, both needful, by which we may estimate the work of a great writer. We may look to what went before and what came after, regard him as a link in a chain, ask how far he adopted the views of his predecessors, how far he sought to refute them, what effect he had on those who followed him. The other method seeks to go behind the writer's text, to discover its sources, to connect it with the character and training of the thinker, to make plain the real burden of his message and its permanent value. It is here that Dr. Rand helps us. He brings us nearer to Shaftesbury, and he does it by putting him farther away.

We read through the letters and we begin to feel from touch after touch how far away that early eighteenth century is from us. But just as it becomes obviously different from our own time it becomes more real, and the man who lived in it comes to share its reality. He too worked and thought and had a right to his opinion. And then as we read on we are the less inclined to reproach him for his optimism. With means scarce adequate to his high place, disappointed in many of his political schemes, deserted by associates on whom he had relied, thwarted in his ambitions, chained to a body wasted and torn by disease, he might well have been excused if he had taken the blackest views of life. Thinking of all this, we find our sympathy grow. We read the *Journal*, not meant for other eyes, and we are carried away back to Epictetus and Marcus Aurelius. There is little, if anything, here that we have not already found in them, but this man speaks their language more naturally, more heartily, than he did that of his own time. Here is a manlier strain than that in the *Characteristics*, here are confessions of the truth to him most helpful and dear which he never could have made to that light-hearted world amid which he lived. Reading the *Characteristics* again in the light of this we see that the affinities with Butler are closer than commonly supposed, we note much that in the mere light of contemporary thought we should hardly have perceived. The emphasis is changed. We think less of the controversy in which the writer played his part and more of the old abiding notes which he struck with unfaltering hand. If we read the *Journal* in the light of later ethical thought, we are interested to find Shaftesbury himself developing certain ideas little more than germinal in the *Characteristics* on lines very similar to those taken by Butler in his doctrine of the authority of conscience and Adam Smith in his conception of the invisible and impartial spectator. Perhaps all three writers more or less consciously reproduced certain ideas of Epictetus and Marcus Aurelius. Studied for its own sake the *Journal* gives us a most interesting picture of a genuine though imperfect religious type. Here is a faith

that declines to rest on history or tradition or the witness of man, that will repose only on the reason of things, and yet willingly accepts everything, even wickedness and death, as the good will of the Supreme. This resignation alone brings happiness, and it is so complete that it is ready to forego even personal immortality if that should be best in God's sight. To all interested in human nature and religion Dr. Rand's book may be cordially recommended, and students of the ethics or the theology of the period will find it indispensable. A typical quotation from one of the letters may fittingly close this brief notice. "For our part, let us make the most of life and least of death. The certain way for this being (as I conceive) to do the most good, and that the most freely and generously, throwing aside selfishness, mercenariness, and such servile thoughts as unfit us even for this world, and much more for a better. This is my best advice; and what I leave with you, as that which I have lived and shall die by. Let every one answer for their own experience, and speak of happiness and good as they find it. Thank heaven, I can do good and find heaven in it. I know nothing else that is heavenly. And if this disposition fits me not for heaven, I desire never to be fitted for it, nor come into the place. I ask no reward from heaven for that which is reward itself. Let my being be continued or discontinued, as in the main is best. The Author of it best knows, and I trust Him with it. To me it is indifferent, and always shall be so. I have never yet served God or man, but as I loved and liked, having been true to my own and family motto, which is—'Love, Serve'."

WILLIAM JOHNSTON.

Christ, The Truth.

*An Essay towards the Organization of Christian Thinking.
Eight Lectures delivered in 1900, at Regent's Park College,
London, by Rev. William Medley, M.A., of Rawdon College.
London : Macmillan & Co. 8vo, pp. xvi. + 288. Price 6s.*

William Herschel and His Work.

*By James Sime, M.A., F.R.S.E. Edinburgh : T. & T. Clark,
1900. 8vo, pp. vi. + 265. Price 3s.*

THIS is the third series of Lectures under the Trust founded in honour of the venerable Dr. Angus. Dr. Angus himself was the first Lecturer, and chose a theological subject, "Regeneration". Dr. S. G. Green succeeded him, and chose an historical subject, "The Creeds of Christendom". Professor Medley, who desires to systematize all learning, and to prevent all clashing between the spiritual and intellectual spheres, chooses a philosophical subject, "Christ, The Truth," and endeavours to prove that in Christ all the treasures of wisdom and knowledge are hidden.

These Lectures are not primarily intended for the student or expert. They are intended for thoughtful men whose hold upon the Christian Faith is vital and secure, but who are conscious that their intellectual life and their spiritual life are at seeming variance. At present, many are conscious of an uneasy feeling of cleavage between the intellectual and the spiritual. They have Faith, and they have knowledge, but each is confined in a watertight compartment. Their intellectual and spiritual lives have been kept separate. Nothing has been done to organize their thinking into a coherent whole. Such persons Mr. Medley seeks to aid, by bringing their scattered thoughts and ideas into some

kind of co-ordinated relationship, and above all by relating them finally to Jesus Christ the Supreme Truth. He seeks to bring the outlying, and sometimes alien or revolted provinces of the intellectual and emotional life, into organic relation with the metropolis of the Soul. This is done in a singularly lucid and forcible fashion. The style is a model of clear writing. Every step of the argument is easy to follow, and the skill shown in seizing the vital points makes the book a valuable contribution to the subject. A perusal will richly repay even the student or expert.

The author begins with the most outlying regions of intellectual interest, and works inward to those at the centre. The idea of our own Personality is the beginning of all knowledge. Belief thus arises, and manifests itself in Creed and Action. A Creed is simply Belief intellectualised. Action is the natural expression in conduct of what the Belief is. Belief, Creed, and Action cannot be separated: they must be brought into accord with Reality. But here lies the crux. When language attempts to set forth the profoundest Realities of Life, *e.g.*, Love, the intellect is baffled and takes refuge in Paradox and Figure. Accordingly we have first to gain sufficient insight into the true nature and function of a man's mental and spiritual activity, and to use the methods applicable to each, and then we can assign to each its due place in the total harmonious development of a human life, till all our thinking is brought into a Unity corresponding to the Unity of the Thinker.

With this in view, Mr. Medley begins with Logic. He shows that Logic gives no guarantee for Truth, but only for validity of inference. Every reasoned conclusion ultimately rests on what has been ascertained some other way. The Law of Identity is the basis of all logical inference. So long as one deals with fixed and abstract conceptions, like Pure Mathematics, Logic is infallible. But when Logic deals with things in a constant state of flux and change, it is far otherwise. What was once thought primary is proved to be secondary and derivative. Definitions lose sharpness of outline, and fringe off into *descriptions*. Over terms and

statements a certain indefiniteness comes which would not be tolerated in dealing with Logical or Mathematical abstractions. So, as Life is ever in flux, and as the Law of Identity is ever being violated, the conclusions reached by Logic have only a hypothetical validity. Logic guarantees accuracy in reasoning: it discovers nothing.

Science is next dealt with. Science holds that the world is a Cosmos, and that there is a Uniformity of Process in all Nature. Scientific men labour to prove this Unity, but scientific explanations can never explain Religion. For the questions which Religion and Science answer are fundamentally different. Religion asks three questions: (1) What is the Origin of all? (2) What is the End of all? (3) What is the Force which impels all? Science can deal with none of those. Its function is merely to observe the Course, Order and Sequence of Nature. It cannot deal with origins—at least scientifically it cannot. Till Order has begun and continued, and till there are scientific men to study it, Science is non-existent. Nor can Science pronounce as to the End whither all is tending. The most that it can do is to infer from study of the past, what the most likely direction may be, but that is all. And scientific men frankly confess that the nature of the One Cosmic Force, which unifies and impels all the other forces, is altogether inscrutable to scientific research. So from Logic and Science the author turns to Philosophy.

We philosophize because we must. We cannot but speculate on what we see. As Sir William Hamilton says, "the same necessity which compels us to think at all urges us to *think-on*, and to try and get our thoughts into unity and order". From the beginning of philosophy, the intellect has striven to discover an underlying Unity in the Plurality of Things and Thoughts. Thales boldly proclaimed that "all things are water". The Pythagoreans advanced from Substance and laid stress upon Form. Plato spoke of an Absolute Existence: that is, a Unity as against all Plurality; something Eternal and Immutable as opposed to all that is Temporal and Changeable. And what is this but that of

which Paul tells, when he speaks of looking "not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal"?

But Philosophy, no less than Logic and Science, has necessary limitations. It deals indeed with the totality of things, but what human mind can embrace that? It is plain that we can deal merely with such sections and aspects as can be apprehended. This is what Newman meant by "relegation to an aspect". And from simple sensational experience little can be got. Even skilled analysts can tell but little from examining the germ. Growth in a suitable environment shows the inherent potentialities of the germ in a way that analysis never can. So those who keep to the germ, and who pore over life's beginnings, and who analyse them, and draw inferences from them, are like men who sample a pear-tree by a slice from its roots; because the root was first, and without it the tree could not be. Similarly some study undeveloped or deteriorated humanity, for an interpretation of the true nature of the civilized man who walks before them in the wisdom, virtue and holiness of a child of God.

Leaving the Philosophical, the argument advances to the Ethical. This goes beyond the merely Speculative or Aesthetic. The Poet *descends*—seeking to express in various forms his perfect idea of the Beautiful Universal. The Philosopher, on the contrary, *ascends*—moving ever away from the Particulars, and seeking Universality and Unity. Now Ethics are simply the most precious materials in which Ideas find realization. Ethics claim the Will. The instincts, impulses, passions, activities, all go to form that most beautiful of all achievements—the perfectly developed Will. In all Ethical Living there are two focal points. One is the need of a Just Moral Ideal. The other is to know the grounds of that peculiar Authority which is the constitutive Principle in Life and Duty. Moral Life begins when a man discerns in the outlook of Life a Better than the Present, and a Better that claims the Will. Hence comes the idea of

Duty, and the claims of Conscience. And once Duty appears clear, and stands approved as such, these claims of Conscience are supreme. This is the Categorical Imperative. In every age, and in all literature, its voice is heard sounding. Amid many perversions of application, and many hardenings of the will, the unique august quality of this Absolute Claim has attracted the keenest interest of the reflective portion of man. And since the Categorical Imperative is an Absolute Claim, and implies a height above us as its source which must be Infinite, we are moved to ask who then speaks in it? The answer given is that it is Christ, The Truth.

This identification is followed by an impressive proof that Christianity elevates the human spirit into fellowship with the Divine: that it confers on men Life which is Life indeed: that it induces trust in a Person: and that Personal Truth is the Highest form of Reality: and that all this is found in Him who said "I am the Truth". We thus see that Logic, Science, Philosophy and Ethics unite with Christianity to lead men to Him who is the Supreme Truth. Logic leads us to reason correctly about God and His Works: Science traces out God's Thoughts and Works in Nature: Philosophy brings us to a Unity where the mind may rest; and Ethics exhibit Truth and Beauty meeting in what is higher than themselves. So instead of regarding these intellectual provinces as alien to Religion, or opposed to it, we should welcome them as allies. For at last they lead us to a Supreme and Central Person, who is the Highest and yet the Nearest: the Holiest and yet the One who loves us best.

In succeeding editions the quotation from Browning (p. 15) should be corrected. There are several alterations in it which are not improvements.

William Herschel and his Work makes another volume of "The World's Epoch-Makers". Some might be disposed to question if Herschel, with all his talents, justly comes under this category, but if it be granted that he does, nothing

remains but to praise this full and accurate account of his life and work. We have no work in the country which supplies what this volume gives in full. For Mr. Sime is not content with barely relating the details of Herschel's life and discoveries. He has added an interesting account also of Herschel's hardly less famous sister, Caroline, and has sketched with vivid accuracy the life and thought of the period as it was in fashionable Bath, in the royal palace, and in scientific circles. Few who read will forget the recital of sordid hardships endured by Herschel and his sister in their Hanoverian home, where their parents blindly sacrificed them both to advance unworthy members of the family. The story of Herschel's desertion from the beaten army of the Duke of Cumberland, and its detrimental effect on his after life, is set down without reserve. As far as can now be discovered, his curious wanderings for about ten years have been traced. One cannot but smile on reading that when Herschel found himself short of money in Italy, he gave an original kind of concert in which he played all at once on the harp, and on two horns fastened on his shoulders. In 1766 Herschel became an organist and musical conductor at Bath. One can only marvel at his industry. At times he gave as many as thirty-eight music lessons a week, discharged his public duties as conductor of the Bath concerts, toiled at making a telescope, and watched the heavens at night till his feet were frozen to the ground. How he overleaped every difficulty; how he discovered Uranus; how he was first pooh-poohed; how he amazed the Royal Society with his astronomical discoveries; and how he forced his way to recognition, wealth and knighthood are all related here. The only suggestion to be made is that the author should select either the form "hautboy" or "oboe". To find both on neighbouring pages is irritating. But with this trifling exception, the book is certainly worthy of ranking with any of the preceding volumes in this excellent series. Although it deals largely with astronomical matters, and might easily have been made exceedingly dull, there is not an unreadable page in the book.

JOSEPH TRAILL.

The History of the Book of Common Prayer.

By the Rev. Leighton Pullan (The Oxford Library of Practical Theology). London: Longmans, 1900. Cr. 8vo, pp. xviii. + 328. Price 5s.

THE Book of Common Prayer is a valuable monument of the English language at its most plastic moment, a priceless heritage of English piety in its most truly Catholic period; but to the systematic thinker of any school it is a perpetual provocation, to the extreme men of either party a hopeless *crux*. In truth, it owes no little part of its popularity and its power with the English mind just to this eminently English characteristic that it is so indifferent to system. It lends itself to many uses but stubbornly resists analysis. It has twined itself about the edifice of English society and become one of the great bonds of nationality, but it proves itself in the best sense "Catholic" in the failure of every attempt to make it the expression of any sectarian creed. There is, there must be, some living thread on which this great collection of devotional gems is strung, but it is religious not theological in its nature. Take the book as you find it, use it as you profit by it, and there are few which would be more greatly missed. But try to show any principle in its compilation, to exhibit it as a unity or even a harmony of doctrine, to claim its support for this school or for that, and you only court ignominious failure.

Mr. Pullan has met with no better success than many of his predecessors, rather with less in proportion as he approaches his task with a predisposition to make the book speak a particular shibboleth. His purpose is plain from the outset in the manner in which he arranges his material. He devotes his two opening chapters to "The Eucharist before the coming of St. Augustine," and "The Eucharist from St.

Augustine to the Reformation"; and the space and attention he assigns to this subject are out of all proportion to what he allows for those characteristically English "offices," Morning and Evening Prayer and the Litany. It is a yet more serious defect in a "History of the Book of Common Prayer," that it passes over some very important sections of the book altogether. The Communion Service and Form of Prayer for use at Sea have each their allotted pages; but neither the Preface of Bishop Robert Sanderson (1661) nor the Preface to the book of 1549, probably written by Cranmer, and retained in 1661 under the title of the "Services of the Church," nor yet the very important declaration "of Ceremonies" is discussed at all. The Thirty-nine Articles are not even mentioned. In fact, these which may be called the interpretative sections of the Prayer Book are studiously ignored. We look in vain for any proper account of the formation of the collection of "Collects, Epistles and Gospels," or of the sources from which the Collects are drawn. The obligation to discuss these matters is acknowledged, but surely it is not met by a reference in the *Index* to another work, Dr. Bright's *Commentary on the Prayer Book*. Any one who will examine Bishop Dowden's recently-published work which he too modestly entitles *The Workmanship of the Prayer Book*, will see how, within the same space, it is possible to treat the subject with at least tolerable completeness, and will also understand how essential to a just view of the whole are the very sections which Mr. Pullan leaves out.

The explanation of these deficiencies and of this curious disproportion in treatment is found in the fact that the first third of the volume consists not so much of a history of the Prayer Book as of a plea or argument from mediæval history in favour of a certain view of the Lord's Supper, the view, namely, that it is a propitiatory sacrifice. Mr. Pullan would fain persuade his readers that this is the keynote of both the primitive Christian *cultus* and of the English Liturgy. And of course he has behind him a considerable mass of vague and uninstructed opinion. He has against him the whole evidence of the first two centuries, the known

opinions of the authors of the Prayer Book, and the genius of that book as a whole.

It would not be unfair to say that this is the purpose of the book. And yet so far is Mr. Pullan's opinion from gathering authority through closer investigation, every new working-over of the primitive Christian documents reveals more clearly the weakness of its support. The mediæval doctrine of propitiatory sacrifice in the Eucharist can be traced back step by step, one accretion after another being stripped off, until not earlier than the third century its origin is found in a perversion of the New Testament and primitive doctrine that God requires and accepts of men the sacrifice of praise, of thanksgiving, of themselves. It cannot be too often repeated that as regards the early Church every reference to sacrifice in connection with Christian worship which falls within the first two centuries can be simply and sufficiently explained in one of two ways. It is either a reference to the spiritual surrender of the worshipper or of the Church, expressing itself in praise, prayer or adoration ; or it refers to that offering (oblation or sacrifice) of material gifts (corn, bread, wine or oil) by which the inward surrender was symbolised. It would not be difficult to show this to any careful and unprejudiced student by an examination of Mr. Pullan's book alone, from the evidence he adduces (which may be presumed to be the best at his command), the admissions that he makes, and the criticism he suggests of the Roman Canon of the Mass.

The *Didaché* is so far from lending countenance to the theory of Eucharistic Sacrifice that it rather excludes it, describing the Eucharist as still part of a common meal by which not only spiritual but physical hunger was satisfied, and in the sacramental prayers emphasising, to the practical exclusion of any other aspect, the mutual communion of the Church gathered together in Christ. In Justin Martyr we find indications of the rising value placed upon the sacrament, the increasing reverence in which it was held. But these do not prove the existence of the sacrificial idea at this date ; they only display the *nidus* in which that idea took root and

flourished. The Canons of Hippolytus belong of course to a much later period, and we find in them, as we should expect, a yet greater elaboration of ritual; nevertheless, even here as late as the third century the same word is used throughout for the "elements" and for the gifts of the people. The purport of the evidence in every passage becomes entirely different according as we translate "oblation of the elements" or "offering of the gifts," "Eucharist" or "thanksgiving". And that the simpler non-sacrificial rendering is the correct one at least up to A.D. 200 is shown, for example, by the provision in the Canons of Hippolytus of a form of thanksgiving (*i.e.*, Eucharist) over gifts of oil as well as those of corn and wine. As Achelis has remarked concerning the Canons: "What is noteworthy is that these views do not rest on any theories of sacrifice and priesthood; as sacrifices are described, along with the Eucharist, the gifts of the congregation, the prayers of the bishop and the penance of the excommunicate". That is to say, the Canons of Hippolytus about the middle of the fourth century present another well marked stage in the development, when the Eucharist, in so far as it was reckoned a sacrifice at all, was only one of several equivalent forms. The further development can now be traced with great exactness by any one who takes the trouble to compare the successive revisions of these Canons as we have them in the Egyptian Book of Discipline (Ludolf and Lagarde) and in the still later Apostolic Constitutions.

This theory finds even less support from the recently-recovered Prayer Book of Bishop Sarapion to which Mr. Pullan attaches much importance. There all the sacrificial language occurs *before* the Invocation of the Spirit, *before* even the recital of the words of Institution. Let any one attentively consider the offertory prayer of Sarapion, "Fill also this sacrifice with Thy power and Thy participation; for to Thee *have we offered* this living sacrifice, this bloodless oblation," etc. What is the "living sacrifice"? Themselves. What is the "bloodless oblation"? The bread not yet "consecrated" for the purpose of communion. Even this fourth century document protests against the meaning Mr. Pullan would put

upon the Eucharist. And in much later documents there are curious survivals of this primitive conception; as in the Roman Mass itself and in the English Coronation Service. The Prayer Book for Scotland (1637) still directs that "the presbyter shall then" (*i.e.*, after the offertory) "*offer up* and place the bread and wine prepared for the sacrament upon the table that it may be ready for the sacrament". And the same pregnant phrase was in Sancroft's original draft of the rubric of 1661.

Mr. Pullan sees clearly enough the liturgical flaw in the Roman Canon of the Mass, and insists very properly on the fact that in that service the actual consecration takes place not at the words of Institution, "*Hoc est Corpus*," but with the prayers which follow, at the point where the Greek Church and the primitive liturgies insert the Epiklesis. But he inevitably suggests a very awkward question. At what point in the Anglican service does the consecration take place? If at the words of Institution, by what right does he as a "Catholic" depart from "Catholic Custom?" If afterwards, where and how? The Roman prayers of consecration have disappeared from the English service. The invocation of the Holy Spirit, which by the undivided Church was regarded as essential, has disappeared. Bishop Scott of Chester had a good deal of reason for his remark that there was "no consecration at all" in the Prayer Book of 1556. Is there any consecration such as Mr. Pullan requires in the Prayer Book of to-day?

It is a question which is of no importance to a Protestant. But to Mr. Pullan and his school it is vital. For him the consecration is necessary to effect the profound and mysterious change which makes possible the "sacrifice". It is for this that he scouts the "Receptionist" view. "A man who holds the receptionist theory believes that the Presence of Christ is only to be found in the faithful communicant. Therefore, although he can believe that the faithful communicant pleads the merits of the Divine Victim, he cannot believe that the Body and Blood of Christ are offered under the form of bread and wine". This is sufficiently candid,

and really gives the key to the whole system, the necessity of having something to sacrifice.

We wish that Mr. Pullan and others would be, if not more candid, more exact in their use of the phrase, "Real Presence". They speak constantly of "the Real Presence in the Sacrament" when they mean the Real Presence *in the elements*. Yet as the water is not the Sacrament of Baptism, so neither are the bread and wine the Sacrament of Communion. The Real Presence of Christ *in the Sacrament* has, as Principal Cunningham says, "never been denied by any Protestant Church". The Real Presence *in, sub or cum the elements* has been rejected by every Protestant Church except the Lutheran. If Mr. Pullan would go through his book, substituting "elements" for "sacrament" in every case where that is what he means, he would find a good many things to correct and possibly some reason to reconsider his position.

We have dealt only with this, which Mr Pullan himself would acknowledge to be the central position of his book. We had marked several other things to comment upon, both errors and deficiencies. They are chiefly important as illustrating the peculiar nature of the knowledge which is cultivated by the writers of this and similar works. It is minute, sometimes extraordinarily minute within a certain limited radius, but beyond that it vanishes, and in place of the results of wide study we find mere echoes of obsolete text-books. Mr. Pullan is not aware of the rehabilitation of the Protector Somerset which is in process, if it has not been completed, by Mr. Hutton and Mr. Pollard. Otherwise he would know that it is no longer the fashion even for his own school to speak of Somerset with the contempt we find on pp. 81 ff. An uninformed reader would certainly gather that the theory known to Mr. Pullan as Receptionism had only such suspect names as those of Calvin and Bucer behind it (p. 90). He would receive a false impression of James I., who was either a convinced Protestant and Presbyterian while he was still in Scotland, or so double-minded that his attitude is of no importance on a moral and religious question.

That Melanchthon said, "he would rather die than agree with the Zwinglians" may be true, but should not be stated apart from the fact that before he died he came nearly if not quite to the point of agreement, and modified the Augsburg confession accordingly.

There is still room for a history of the Book of Common Prayer. But it must be written on a larger scale, with a truer sense of proportion and with a wider outlook on all the sources from which the materials have been gathered. But above all, the history for which we wait will be truly authoritative because not written in the interest of a party, but in that large spirit of comprehension and with that unbiassed pursuit of truth which we love to think characteristically English.

C. ANDERSON SCOTT.

Ethik.

*Von D. W. Herrmann. Tübingen und Leipzig : J. C. B. Mohr ;
London and Edinburgh : Williams & Norgate, 1901.
8vo, pp. vii. + 200. Price 3s. 6d., cloth 4s. 6d.*

ALTHOUGH this volume appears as one of a series of theological handbooks, yet it is not what one might expect a book so published to be. There is no trace of its having been made to order, or cut to pattern. It is a distinctively individual work, with all the personal characteristics of the author, which have made his other books and pamphlets so attractive and persuasive; and all who have already come under the spell of his personality will, therefore, be able to give this last offspring of his mind a hearty welcome. Here are to be found the same sincerity of tone and fervour of feeling, the same insistence on the testimony of experience in morality and religion, the same aversion to all that seems magical or mystical in the relation of God and the soul, the same practical tendency in dealing with all problems of thought, the same concentration of interest on the person of Christ, as he has led us to expect. There seems, however, to be some advance in a more conciliatory temper, and a more guarded mode of expression on matters of controversy, as for instance, in dealing with the double sense of reality and the authority of the Holy Scriptures. Where there is any change discoverable, it is in the way of improvement. The arrangement of the book in parts, sections, chapters and paragraphs, with appropriate titles, makes the study of it much easier than that of previous works, which suffered from a lack of such arrangement.

The first part of the book deals with morality generally, the second with Christian morality particularly in two stages—*its origin and its development*. In the first part life as con-

trolled by natural impulse is contrasted with life as regulated by moral consciousness. Hedonism and Utilitarianism are both rejected. Determinism and Indeterminism are both set aside. The testimony of experience to unconditional moral law and to moral freedom is accepted. All that is attempted here is to interrogate the individual consciousness, as it exists in a morally constituted society. In the trust which other persons evoke in the developing personality, the three moral ideas are gained, intrinsic worth, personal independence, and unconditional obligation. The unconditional moral law demands the denial of the natural impulse of self-assertion with a view to moral community with others. This demand itself proves that a man's action is not the necessary result of his past, but that there is in him a capacity of making a new beginning. To this conception of freedom the writer attaches a very characteristic idea, "the dualism of the moral consciousness". Our freedom reveals that there is another realm of reality than that with which science deals; but, as in every free act we, so to speak, realise the realm of freedom in the realm of necessity, we have a practical proof of the subordination of the latter to the former, although we can give no logical demonstration of their unity. The moral consciousness has a twofold issue. On the one hand it completes itself in the idea of God as the good which is the ultimate power in reality. On the other hand it results in a consciousness of guilt, as the moral demand, in spite of moral freedom, has been refused. This contradiction involves a personal misery, from which the Gospel alone can deliver. Thus the writer answers one of the questions with which he expressly sets himself to deal, to show what Christianity means for a man who treats his moral consciousness seriously and sincerely. The apologetic aim, to persuade men to be reconciled to God in Christ, which dominates previous works here also prevails.

The purpose of the second part is expressly stated. It is to prove that Christian morality is not externally derived and artificially attached to the Christian faith. It is neither deducible from human nature nor imposed by Divine com-

mandment. It is the necessary expression and exercise of the Christian life. That life is not the result of mysterious Divine operations. In conscious faith Divine grace is revealed and realised. It is the historical person of Christ, in whom this Divine grace approaches us and proves a redeeming power. Our faith is not only a consciousness of forgiveness, our restoration to communion with God, it is also power to do the good, in the new relation to the world, the future, and ourselves in which we are then placed. In these two aspects faith is new birth. As a free act of our will this change is conversion. The moral law for the Christian, as Christ expounds it, is no code of precepts to be slavishly obeyed; it is a personal capacity to discriminate right and wrong. Thus in his obedience of faith to God in Christ, the Christian preserves and realises his freedom. This argument is one of great interest and value, as traditional evangelicalism has never in theory, although generally in practice, brought into vital unity faith and works. Even if every statement in the course of the discussion may not commend itself to our judgment, yet the intention as a whole must command our sympathy.

Under the heading of the *development of the Christian moral life* the practical application of these principles is given. This section of the book might, with very great advantage, have been very much fuller, as what the writer gives us is so good, that one lays down the volume with an appetite for more. Considerations of space cannot afford the explanation, as Kaftan's *Dogmatik*, which is a companion volume, is more than three times the length. We must look to the book itself. One reason for the inadequate treatment of this section is given in the preface; and the other may be inferred from the author's conception of ethics. He modestly disclaims that wide knowledge of human life, which would qualify and entitle him to pronounce judgment on many of its moral problems. One cannot but feel that he has underrated his powers. He insists so strongly on the independence of the individual conscience, and its obligation to judge for itself, that one cannot resist the conclusion, that he has

restrained the expression of his own judgment on moral questions lest he should appear to interfere with that independence and remove that obligation. Yet as there are many immature and perplexed consciences, it is both the duty and the right of those who have meditated on these problems, not to command, but to counsel. More of this author's counsel would have been welcome. Some questions too are raised, such as the right and duty of war, regarding which a fuller treatment seems desirable, if they are to be touched at all. This is the one regret which one feels regarding this book, that there is not more of it, and such a criticism implies a commendation.

ALFRED E. GARVIE.

David Friedrich Strauss.

Von Samuel Eck, Lic. der Theologie. Stuttgart, 1899: J. G. Cotta'sche Buchhandlung Nachfolger. 8vo, pp. viii. + 278. Price 4s. 6d.

It might perhaps be held, with some appearance of reason, that the time is past for books about Strauss, inasmuch as the famous heresiarch belonged to a day that is gone; but any study of a distinguished man is worth having which is executed with such competence and fidelity as Herr Eck has brought to his task. Besides, as he shrewdly reminds us, there are many questions raised by Strauss' *Leben Jesu* which cannot yet be regarded as finally solved, and seem likely to remain with us for many a day. Apart from the antecedent attraction of the subject, however, the present volume amply justifies its claim to exist by merits of its own, and, by confining itself to a narrower track, provides what will in many cases be found a useful substitute for the larger works of Zeller and Hausrath.

Eck, who is chiefly concerned with Strauss' attitude to religion and Christianity, divides his subject into four sections, centring respectively round the first *Leben*, the consequences of that work, the new interests and occupations which followed Strauss' retiral from theology, and his final return to theology, signalled as it was by the publication of the new *Leben*, and his last work, *The Old Faith and the New*. Throughout, by the skilful use made of Strauss' letters, we are enabled to view the development of his opinions and character from the inside. One of the most interesting and convincing parts of Chapter I. is that in which we are shown how, after beginning his studies for the *Leben*, Strauss came gradually to hold that the new speculative philosophy of the day had too hastily set itself to reaffirm

the old dogmas (though in a rarefied and Hegelian form), and concluded that the negative and critical work of the eighteenth century must be done over again. And yet Strauss transcended the eighteenth century position when he advanced from the purely naturalistic to the mythical standpoint, thus adopting principles of criticism which had already been applied, for example, by Niebuhr to the early history of Rome. Eck gives us an altogether admirable account of the master ideas of the first *Leben*, especially of its attempt to resolve the person of Christ into the spirit of humanity, and to educe solely from the Messianic conceptions of the time the beliefs held in the Church about Jesus. The fatal limitations of the Straussian hypothesis are brought out not so much by direct refutation, as by the silent juxtaposition of a saner and deeper view.

The appearance of the *Leben* was the beginning of many things. So loud an outcry arose that Strauss was removed from one professional office and debarred from another. It is not surprising, therefore, to find that in his *Christliche Glaubenslehre* an earlier spirit of reconciliation has given place to a more bitter and unaccommodating tone. Here Eck detects the influence of Feuerbach, though Strauss did not go all Feuerbach's length till considerably later. Still even now he would substitute earth for the kingdom of heaven, and the State for the Church. In the ideal secularisation of religion, art and science will alone remain as worthy forms of spiritual activity.

There is no time to linger over the changeful years that follow. In many respects this third section is the most successful in the book. Lack of a proper calling was the curse of Strauss' life. Eck follows the restless movements of a wayward genius with the most patient tolerance, and the composure of a discerning charity. He deals briefly but adequately with Strauss' short but unhappy married life, his curiously unsuccessful divergence into politics, his half-hearted excursions into the region of art, his numerous abortive literary schemes, and those brilliant biographies in which *Wahrheit* and *Dichtung* are so strangely mingled. Special attention is

paid to his life of Ulrich von Hutten, and here, in the view he takes of the Reformers and the Reformation it becomes clear that Strauss was in reality destitute of the sense for religion. Protestantism meant for him nothing but the ideals of humane learning and the political unity of the nation. It is impossible for us to forget this when weighing his verdict upon Christ and Christianity.

There still remain the new *Leben* and the "Old Faith". Eck adverts with just emphasis to the fact that this second *Leben Jesu* was written for the German people with a culpable and amazing neglect of the verified results of New Testament criticism. Strauss was now a popular writer, and looked with scorn upon the investigations of men like Holtzmann and Weizsäcker. His reverence for Christ, too, had sensibly declined. But a deeper and more pathetic interest still attaches to his last work, *The Old Faith and the New*. Here we have his final conclusions upon human life. Science, he holds, has dealt roughly, but justly, with our old beliefs. We can no longer call ourselves Christians; the only religion left us is the "worship" of the Universe; the world is nothing but matter in motion. And though Strauss, faithful to an ideal strain that was in him to the last, contends for a true and genuine ethic, yet his conclusions display a melancholy incongruity with his materialistic premises. Eck makes the wise observation that the difficulty felt by Strauss in grasping the thought of duty theoretically arose from his failure to hold fast to it in practical life.

Our author has succeeded in drawing a picture of his famous subject which lives and remains in the mind by its intrinsic vigour and truth. He shows an evident reluctance to press too harshly personal considerations of a blameworthy kind, but withal there is an unwavering determination to expose the essential weaknesses of Strauss' character and thought. In style the book is simple and scholarly, and there ought to be a reserve of power in the author of so strong and satisfying a piece of work.

HUGH R. MACKINTOSH.

Die alttestamentlichen Citate und Reminiscenzen im Neuen Testamente

*von Dr. Phil. Eugen Hühn, Pfarrer in Heiligen bei Orlamünde.
Tübingen, Freiburg-i.-B., und Leipzig : J.C.B. Mohr, 1900;
London & Edinburgh : Williams & Norgate. 8vo, pp.
xi. + 300. Price M. 6.*

THIS forms the second and concluding part of a work published under the general title *Die messianischen Weissagungen des israelitisch-jüdischen Volkes bis zu den Targumim*, and all the commendation which was bestowed on the first part on its appearance, may be unhesitatingly extended to its successor (see *Critical Review*, vol. ix. p. 451, ff.). In his earlier volume, Dr. Hühn, after a brief introductory chapter dealing with such general questions as the idea and origin of the Messianic prophecies, reviewed these prophecies in historical order, citing at the same time the New Testament passages in which any reference to them could be found. In this second and larger volume this mode of procedure is reversed. It is now the New Testament books which are passed in review, and every Messianic citation in them is traced to its source: while along with this, at the foot of the page and in somewhat smaller type to mark them off from the main body of the work, a list of references, other than Messianic, to the Old Testament is given. The whole book is thus a most valuable guide for estimating the nature and extent of the indebtedness of the New Testament to the Old. And when we add that to all the most important passages Dr. Hühn has added short notes or comments of an historico-critical character, it will be obvious that he has laid Bible-students under a deep debt of gratitude. Opinions will vary of course

as to what are really reminiscences of the Old Testament or independent modes of expression, and in a discussion covering so wide a field, considerable difference of opinion as to many of the critical interpretations must be looked for. But the writer at least shows on every page a wide acquaintance with the literature of his subject, and presents the conclusions at which he has arrived in a remarkably clear and succinct form.

The order in which the New Testament books are taken is that of the Westcott and Hort edition, whose text is also followed. And it is further gratifying to English scholarship to find that the Cambridge Septuagint edited by Dr. Swete is used for the Old Testament citations.

In a concluding chapter, Dr. Hühn briefly summarises some of the main results to which his inquiry has led, dealing with such points as the number of citations and reminiscences in the different New Testament books, both from the Old Testament and from non-canonical literature; the various modes of citation employed; the designations given to the Old Testament in the New; and the Old Testament books which are most frequently quoted. As might be expected, the largest number of Messianic citations is found to be from the Psalter and Isaiah. On the other hand, most non-Messianic citations are taken from Deuteronomy and Exodus: while there are no fewer than fourteen Old Testament books (Joshua, Judges, 2 Kings, Obadiah, Jonah, Zephaniah, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Ezra, 1 and 2 Chronicles), which furnish no citations, either Messianic or non-Messianic. The relation of Jesus' own words to the Old Testament is also discussed, and it is shown that though He refers Old Testament passages directly to Himself at most six times (Luke iv. 17 ff; Matt. xxi. 42; John xv. 25; Luke xxii. 37; Matt. xxvi. 31; Matt. xxii. 43 ff.), the relation of the central thoughts of His Teaching to the Old Testament is so close that He may be said to "live and move" in it (p. 281).

To the question whether the New Testament writers always employed the Old Testament passages according to

their original and historical meaning, Dr. Hühn answers at once, No. In this, as in other particulars, he points out they were not superior to the times in which they lived, and made use of the then-existing methods of interpretation. If, however, we cannot accept them as infallible guides on questions of exegesis, not the less are they true lights of religious knowledge (p. 282).

G. MILLIGAN.

Die Gleichnisse des Evangeliums.

Von C. E. van Koetsveld. Aus dem Holländischen übersetzt von Dr. Otto Kohlschmidt. Leipzig: Friedrich Jansa. Price 3s. net.

THE author of this popular exposition of the *Parables of the Gospel* is already known to scholars. His great work on the same subject, *De Gelijkenissen van den Zaligmaker*, appeared in two parts in 1854 and 1868. The book now under review is a shorter and simpler account of the parables, not for scholars only, but for all within the Christian Church. On page 125, he tells us that his book is written in the hope that the young people, for whom he had a special care, would grow up to use it. In the German translation, which appeared in 1892, a second edition being published in 1895, the book is eminently readable. The language is simple, and that, for an English knight in search of theological adventures, is a distinct gain.

Cornelis Eliza van Koetsveld was born on the 24th of May, 1807, at Rotterdam. In his school days he resolved to enter the ministry of the Dutch Reformed Church. After five years spent at Leyden University, he was ordained at Westmaas on the 3rd of October, 1830, and began a ministry which extended over sixty years. In 1835, he was called to Berkel, and thence, with his health broken by fever, to Schoonhaven in 1838, where he remained until in 1849 he was called to The Hague. He had already begun to write for publication. In 1838 appeared his *Krankenfreund*, a collection of Scripture readings for the sick, the fruit of his own illness. In 1843, he acquired fame as a novelist by his *Sketches from the Manse at Mastland*, autobiographical stories from his own life as a minister and friend of the poor in Westmaas. The book has been translated into English, and contains many

vivid pictures from the church history of the Netherlands, as well as much sound advice upon the work of the ministry. His pen was never idle. Besides preaching every Sabbath, he found time between 1847 and 1888 to write upwards of one hundred novels, sketches and magazine articles. He was a popular preacher, keen to see the bearing of present-day events, and able to make his meaning very plain to the crowds that gathered to hear him. At The Hague, he became court chaplain to King William III. and the religious teacher of the young Queen Wilhelmine. In the hearing of the queen, he preached sermons which were afterwards published, on "the Children of the Bible," in 1889, and on "the Women of the Bible" in 1891. Koetsveld was also a leader in all kinds of public matters, being interested in Home Mission work in Rotterdam, in Foreign Missions to the East and West Indies, in schools for idiot children, and asylums for the insane, and he was prominent in the ecclesiastical courts of his church. Alike in his literary and in his ministerial work, he was diligent up to the day of his death, which took place on the 4th of November, 1893.

It was said of Koetsveld that he was "the father of the Dutch novel". "The man is ever an artist." He was an artist in words, and his poetic inspiration appears on every page of his exposition. "He that would understand the poet must go into the poet's land." The Bible and Nature were his two books, and he saw how much of poetry there was in the Bible. The interpretation of the Scriptures must be literary as well as theological, and, while Koetsveld was not dead to the religious message of his Master, he saw very clearly the poetic colouring of Christ's words. It is the author's custom to repeat the parable, clause by clause, giving, as he proceeds, the needful explanations. It is a perilous method, for such a multiplication of words is apt to become most wearisome, but in this book the interest is marvellously sustained. Having retold the story and made its meaning plain, he adds a very few paragraphs of application to present-day religious life. Evidently, he believes that if the parable is understood, it may be trusted to convey its own lesson.

The arrangement of the parables is exceedingly good. When the exposition of the parables by the late Professor Bruce appeared, his arrangement was severely criticised. He grouped them, according to the principal lessons that were taught, under the headings of the Kingdom and Grace and the Judgment. Professor Bruce's classification is a good one, and does not need to be covered by the protest that it has little effect upon the exposition. If there be a fault it is that the grouping is too much forgotten, and does not add interest as it might have done. The grouping adopted by Koetsveld is most valuable and gives a special character to the book. The chapters are arranged under eight headings: Farming, Vine Culture, Shepherding, Fishing, Home Life, Feasting and Marriages, Money-making and Administration of Justice, Religion. He has seized upon the pictorial elements in the parables, rather than upon their deeper meaning and, keeping together those that are kindred, he gives an admirable sketch of the living background of our Saviour's thought. We not only learn the serious and often sad thoughts that filled the mind of Christ, but we also learn what was going on around Him as He spoke the parables. We see the daily life of the people, pictured as it appeared to Him who stooped to share it, and the fashion of the land in which He dwelt.

Very often in the closing paragraphs of an expositor Koetsveld criticises the uses that are made of the parables. He shows that they have been employed to teach false doctrines and to cover unrealities in religious speech. Many of his criticisms will not be accepted by the majority of English readers. He would probably have written differently, if he had been acquainted with the church life of this country, and if it had been possible for him with his Dutch character and training to understand more fully the type of religious life that finds expression for itself in emotional and enthusiastic language. This limitation will be felt by the reader who compares his exposition of the parable of the Pharisee and the Publican with that of Dr. Marcus Dods. At the same time it is a distinct gain to have the language of the pulpit

subjected to wholesome review. Even where no change is made, the old words acquire a more sharply defined meaning.

Most readers will feel the book to be too brief, if not absolutely defective, in the region of homiletic. The author has brought out the literary graces of the parables admirably and has given light upon them from every side, he has kept the details well in hand, and has avoided the crowding out of the chief things by those of less moment, but he neglects to bring together the teaching of Christ as the science of Biblical Theology would now do, and he gives no indication of the way in which the task might be attempted, or of the use to be made of the parables in doing it. A preacher will find his expositions gain much in vividness and pictorial charm from the reading of Koetsveld's book, but he will obtain more guidance from Dr. Bruce and Dr. Dods in regard to the message to be delivered to the congregation.

An English review of a book upon the parables suggests the comparison of the new comer with those that have held the field for many years. The great book of Trench was a pioneer in the theological literature of this century. It appeared in 1841 and had attained to the fifteenth edition in 1886. Trench's knowledge of the work of previous interpreters is very extensive and he draws liberally upon it in the form of Latin and Greek quotations. The Classics also have been searched for illustrative parallels. In method of interpretation, Trench comes midway between the old and the new. He is aware that there has been too much of allegorical interpretation in the past, and he warns against it. But he deals very tenderly in detail with allegorical explanations and it is a very bad offender that comes in for unqualified condemnation.

Half way between Trench and our own day comes the suggestive book of the late Professor A. B. Bruce. It is dated 1882 and in 1893 had reached a fifth edition. It shows the fine enthusiasm of its author for certain aspects of Evangelical truth that have been forgotten by the Evangelical churches, or that have been denied their rightful emphasis.

Professor Bruce is especially the expositor of the Synoptics, and the hero that his heart loves is the "Friend of Publicans and Sinners". He is never weary of showing us that our Lord's work among the sinful was done *con amore*, and done with marvellous success. He is equally eager to make us see that the Christian is called to follow a good Master, to walk in the sunlight, under a Galilean sky, with the joy of the Master in his heart. Such ideas and the courage to cherish them, are amongst the best gifts of Dr. Bruce to the ministry of our day. His exposition of *The Parabolic Teaching of Christ* is essentially modern. He would probably allow his method to be called historical, and he would claim that the results of such a method, whether they at first sight support our preconceived theology or not, must be of the greatest religious value. We see that he is in earnest in his warning against allegory. His one aim is to make out what Jesus meant, when He spoke to His Galilean audience, and he has no patience with any attempts to foist upon the Master's words a more profound, mysterious and theologically coloured meaning. Dr. Bruce has read the work of recent expositors and critics, mostly those of Germany. The fear of them and the dread of them are upon him. He has seen so many long-held opinions overthrown, and venerable comments laughed out of court that he feels it needful to walk warily. It is a much needed and a sharp lesson for the expositor, that every explanation and comment must run the gauntlet of criticism. It makes the work of the conscientious student very hard at first, but in the end it is a discipline of infinite value.

We have also had occasion to mention the lectures of Dr. Marcus Dods. They are short and easily understood, as befits a popular lecture, but in language they are rhetorical rather than condensed. That which makes them invaluable is their practical wisdom and common sense. They are in touch with everyday life. The writer's insight into the special duties and temptations of city life is quite unique. He preaches to the merchants and employers of labour, the manufacturers, traders and speculators of Glasgow. He

knows them through and through and his picture of their life is intensely interesting.

Those who read English only will be well furnished with these three expositions of the parables, but those who can add a German or a Dutch book, would find much to interest them in the beautifully-written and very unambitious book of Koetsveld, the Novelist and Preacher.

CHARLES F. FLEMING.

The Evangelisation of the World in this Generation.

By John R. Mott, M.A. London : Student Volunteer Missionary Union, 22 Warwick Lane, E.C., 1900. Price 2s. 6d. Post free.

THIS is the age of scientific missionary literature. Mission lands and their old religions, missionary methods and progress and problems, are being made the subjects of systematic study, and the conclusions have been recorded in such volumes as Dennis's book on *Sociology* and his *Missions after a Century*, the histories of some of the Missionary Societies, and other publications. A valuable addition is made to their number by Mr. Mott's book, *The Evangelisation of the World in this Generation*. It is, we believe, the most exhaustive treatment of the subject that has yet appeared.

Although not a missionary, Mr. Mott has had exceptional qualifications for writing on the subject. A few years ago he spent some eighteen months in travel, conversing with three hundred missionaries, heads of institutions, and others in Turkey, India, China, Australia, etc. He has for long been in intimate touch with the Christian Student movements of all lands, and as Secretary of the World's Student Christian Federation he is a guiding and controlling force in these movements. He is no superficial, idle visionary, but a careful and patient investigator. He knows human nature and history, and his statements are cautious and accurate. In this volume he has laid many men and many books under tribute. It is a compilation, but one that shows grasp, penetration, and argumentative capacity. The writer is, above all, a man of prayer, and his book is a book of spiritual power.

Mr. Mott, who is an American, starts with definition.

“The ‘Evangelisation of the World in this Generation,’” he sees, is a phrase liable to be misunderstood. He explains that it does not mean the conversion of the world, or the leavening of all nations with Christian principles in a short space of years; that it does not imply any special theory of eschatology; and that it is not a prophecy of what will be effected in this generation. It is meant to express what is the ideal and standard of the Church’s immediate duty, if we look at our Lord’s last command, and also at what is now possible in view of the opportunities, facilities and resources at the disposal of the Church. The achievements of the early Christians, and recent missionary successes, as in Uganda and Manchuria, are set forth as an incitement to the Church, and the “Evangelisation of the World in this Generation” is stated to mean the covering of the world, in the lifetime of those now living, with a network of Christian agencies. Nor does Mr. Mott take a superficial view of what “preaching the Gospel” means, or a narrow view of the agencies to be employed. Let all agencies be employed, if only their supreme aim be to give men a knowledge of the great facts about Jesus Christ. The enterprise of world-wide evangelisation, he says emphatically, “calls for perseverance and thoroughness”.

One chapter is devoted to difficulties, another to the views of missionaries and Church leaders in the home lands regarding the motto. The author also tells us what is required if the Church is to set this ideal before her and bring about its realisation. He looks to the native churches to do the most in the long run. But the foreign missionary force must be increased from over 15,000 to at least 50,000; and the Church in the home lands needs a great revival of consecration and prayer.

The concluding chapter is occupied with “The Evangelisation of the world in this Generation” as a definite watchword. The Student Volunteer Movement (for Foreign Missions) in North America was the first society to adopt it formally, as the leaders did in 1888. The Student Volunteer Missionary Union of Great Britain and Ireland followed their example

in 1896. Some Churches and Missionary Societies have expressed approval. But Mr. Mott says they should adopt it as their missionary policy. In the last analysis, however, it must be adopted as an individual watchword by the leaders and members of the Church.

No minister or student should fail to secure this volume. Who will say that the new century may not soon witness a mighty advance if this ideal lay hold of the Church's mind and heart?

ROBERT G. PHILIP.

Die sittlichen Grundkräfte. Ein Beitrag zur Ethik. (The Fundamental Moral Powers. A Contribution to Ethics.)

Von Dr. Friedrich Wagner. Tübingen: Laupp'scher Verlag, 1899. 8vo, pp. 91. Price 2s.

Die Kausalität als Grundlage der Weltanschauung.

Von O. Leo, Gen. Lieut. z. D. Berlin: Verlag von Wilhelm Hertz, 1899. 8vo, pp. 150. Price 4s.

THE kernel of Dr. Wagner's dissertation, the aim of which seems to be a development of Kant's doctrine, is as follows: In every man there is, firstly, a capability of activity, or otherwise expressed, will-power; secondly, susceptibility to passive states, or otherwise expressed, sensuousness; and thirdly, a susceptibility to ideas of various kinds, or otherwise expressed, ideality. But ideality is of a lower and a higher kind. Ideas which relate to activity conceived as completed, and which are therefore mere thoughts or states of consciousness or objects of contemplation or of vision, and nearly if not quite free from feeling, belong to the lower kind. Ideas relating to purposed modes of action, and which are themselves the product of will-power, belong to the higher kind.

So far as states or movements or activities of the soul are or might have been due to will-power, they are moral or immoral. If they are the result of the action of something that affects man's passivity, they are immoral. So far as they are the outcome of will-power exercised in the double form of production of ideas, and realisation of the same, they are moral in the highest degree.

"The immoral is always a result of the lack of certain positive qualities or powers in man." "Considered as a

quality, it is therefore something negative, something non-beënt." "Immoral actions are invariably a sign that the *capability* of a specific form of activity only exists or has been developed in slight measure. Inasmuch as if developed at all it must be developed by the corresponding ideal conceptions, this lack of development is also a sign of the non-existence or non-development of *susceptibility* to the corresponding moral ideas, that is, of lack of specific ideality."

The question here naturally suggests itself, What about will-power that both produces wrong ideas and then realises them? He replies, "the forces or powers of activity can never become immoral. Immorality always rests on the absence or omission of determinate activity and on feelings. Nothing but moral good can proceed from will-power and ideality, and where they appear to work what is immoral, it is due to passive feelings which change the direction of activity, *i.e.*, prevent a specific form of it substituting another form. The non-happening of the first form of activity is the evil or the immoral."

All which seems to me very like begging the question. Dr. Wagner has in my judgment expended not a little subtlety to very little purpose.

Lieutenant-General Otto must be an ambitious man. In a small book of 150 pages printed in fairly large type he undertakes to meet "the need, by which the human mind has in all ages been deeply stirred, of comprehending the world as the sum-total of all perceptions and of our own existence and operation": in other words, "by means of thought (*Denken*) to comprehend the essential unity of the physical and psychical contents of consciousness"; *i.e.*, the contents whose source is sense, and those whose source is the inner self and its life. The solution of the problem may be attempted, he says, in three ways, by reducing each of the two factors to the other; or both to a third. The first issues in the dynamic view of the world; the second, in the idealistic; the third regards the world as a psycho-physical

unity, and the sum-total of all working, of all knowledge that is based on sensuous perception, still further of our sensation, feeling and willing, yea even of thinking itself, we designate "Energy".

What follows thereupon is, as he states, "an attempt to determine more exactly the essential nature of this energy as the unity of actuality".

In places the essay suggests the influence of J. G. Fichte, but it can only have value for people who take an interest in quasi-philosophical curiosities.

D. W. SIMON.

Das Christliche Gottvertrauen und der Glaube an Christus.

*Von E. W. Mayer, a. o. Prof. der Theologie in Strassburg.
Göttingen : Vandenhoeck und Ruprecht ; London and Edinburgh : Williams & Norgate, 1899. 8vo, pp. 162. Price 3s. 9d. net.*

Die Wirkungen des Geistes und der Geister im nach-apostolischen Zeitalter bis auf Irenaeus.

*Von Heinrich Weinel, Lic. Theol. Dr. Phil, Freiburg, i. B.
Leipzig und Tübingen : J. C. B. Mohr, 1899. Edinburgh : Williams & Norgate. 8vo, pp. xii. + 234.*

THIS is described by the author as a dogmatic investigation on a biblico-theological basis, with a consideration of the symbolical literature. It consists of four chapters—On the Significance and Nature of Confidence in God in general ; a Review of the Symbolical Literature ; a Review of the New Testament Literature ; and the Relation of Confidence in God and Faith in Christ ; with an appendix on Faith in its formal aspect.

The result of the historical investigation is that in the ages which, from the Evangelical standpoint, may be called classical and typical, faith in Christ was regarded as the chief means for establishing and strengthening unconditioned confidence in God. This faith is not the consequence, but the presupposition or cause of the confidence. It removes the great hindrance to absolute confidence in God by removing the burden of sins and the imperfect knowledge of God, by bringing about a new religious relation to God.

There are two main types of the faith in Christ that leads to confidence in God. It does so either in the assurance

that Jesus, in some way, represents God to man, that He is the sent of God, Revealer of the divine will, bringing in the kingdom of God and dispensing eternal life ; or in the conviction that Jesus in respect of His person stands in a peculiarly near relation to God, His Son, the well beloved, who has in his own possession, grace, truth and life. Of these two kinds of faith in Christ, sometimes the one, sometimes the other, is stronger. The object of this faith is the historical Jesus. And when we come to ask about the ground of this faith, we see that the divine majesty of His life amid humble surroundings, and His appearances as the Risen One, wrought powerfully in rooting and confirming this faith. In an immense variety of ways, by the word and also by the sacraments, does the Spirit produce faith. In Christ we reach to a new relation to God. The objective means of this is the person and work of Jesus ; the subjective means is faith, which may be regarded as partly its condition and presupposition, partly the result in which it is made perfect ; the former in so far as it is faith in Christ, the latter is so far as it is confidence in God. The author of the whole proceeding, however, is God, who wakens and grounds all faith through Jesus and the Spirit proceeding from Him.

There is just a tendency here, as with so many attached to the Ritschlian school, to mix up the devotional and the scientific, and drift into commonplace.

This is the first part of an important work by a young theologian who has studied under Gunkel, Harnack and Krüger. The present work was evidently suggested by Gunkel's very able and thorough treatise on *The Operations of the Holy Spirit in the Apostolic Age and in the Teaching of St. Paul*. In that work issued about twelve years ago, Gunkel discussed the question as to what the marks are by which, according to apostolic teaching, we may determine whether any particular phenomenon is a work of the Holy Spirit. In the treatise before us, Herr Weinelt undertakes to consider the place and meaning assigned to the Spirit

and to spirits generally in the Christian literature of the post-Apostolic Age down to Irenæus. He begins with the period following the death of Paul, because the subject with which he deals has been fully treated in discussions on the Apostolic Age, and he ends with Irenæus because this marks the close of the period of the genesis of the Christian Church. In this first volume our author gives us two out of the four sections of which the whole book is to consist. We have here, first of all, "The Meaning of the Spirit Activities for the Religious Life of the Earliest Christian Communities;" and then, "A Representation and Description of the Activities of the Spirit and the spirits". In the second volume, with the preparation of which he is busily engaged, he promises to deal with a history of the Spirit's instrumentalities and the doctrine of the Spirit.

In the first section he shows how the conflict which the Christian has with evil spirits is described in early Christian writings. The hatred of the world to the Christian is regarded as the work of its gods, who are demons. Statues of wood and stone are indeed dead, deaf, dumb, motionless, etc., but they represent real existences. No attempt is made to deny their existence or their might, but they are wicked and opposed to God. These evil spirits, worshipped as gods, inspire false teachers and gnostics, and endeavour everywhere to tempt Christians to sin. In persecutions, too, they are the moving spirits; behind the heathen judges are the demons, inciting them to unreasonable rage or stirring up bitter scorn. In all these attempts, the object of the evil spirit is to compass the destruction of man. Ignatius, Barnabas, Justin, Irenæus, all describe heathen unconverted men as actually possessed by demons, who dwell in men and make them do whatever they will. By temptations to do wickedly, the devil seeks to bring men to eternal death, and when they commit what he tempts them to do, they are dead. By persecution he seeks to bring Christians to death by getting them to deny God. This activity of spiritual beings is a great reality with the early Christians. These beings are not shadows or phantasms, nor are they mere pictorial

representations of doctrinal ideas, but actual living spirits, whose presence is felt and vividly realised every day and at every step. When he passed by a heathen temple, the Christian of that age was conscious of the existence, presence and power of the evil spirits which the images he saw represented to the eye.

But if the Christian of this early age realised intensely the personality and power of the evil spirits, he realised with equal intensity the certainty of victory, and that by means of the presence of the Spirit, whose personality and power were conceived of in the same realistic fashion. The victory of the Christian is with demonstration of the Spirit and with power. He is in possession of that which the Jews only hoped for. The evidence of the Spirit's presence and power is the proof of the truth of Christianity. But while the vivid realisation of direct intercourse with the unseen world of spirits, led the early Christians to lay great stress on miracles, healings and exorcisms, and on visions and dreams, on the other hand it led them to give credence to, or at least disqualified them from denying, the heathen myths of healing, resurrection and prophesying. The value of the miracle, therefore, is determined by the character of him, whose power lies behind it. Hence the special weight of the proof of Christianity was laid upon the Spirit's work in regeneration. This was regarded as no mere doctrine, but as a fact of real possession.

An important chapter is given to the discussion of miraculous cures. Weinel is inclined to make a great deal of epileptical and hysterical conditions as predispositions on the part of those on whom, according to well-authenticated reports, cures were wrought. All these are recognised as the operations of spirits good or bad, by the superhuman power required for their production. One criterion for distinguishing the work of the evil spirit from that of the Holy Spirit is that in the Church the incantations and spells of heathen magic and heretical formulæ for miracle working are not used, but a simple invocation of the name of Jesus. Another criterion is the ethical quality of the effect produced by the spirit's

operation. If the spirit be good then the voice within says, Come to the Father. As Hermas puts it: "The angel of righteousness talks in us of righteousness, purity, chastity, contentment, and of every righteous deed and glorious virtue, and when these are in our heart we know that the angel of righteousness is with us. But the angel of unrighteousness is wrathful, bitter and foolish, and his works are evil, and ruin the servants of God, so when anger comes upon us and harshness, and longing after wealth, revels, and things improper, we know that the evil angel is with us."

Altogether we have in this first half of the work, a most valuable collection of materials as to the beliefs of the Christians of the second century in regard to spiritual operations. Where we now think and speak of influences, they thought and spoke of the real presence and personal working of good spirits and of evil spirits. In explaining reports of cures and requickening of the dead by certain nervous states in the subjects and cataleptic semblances of death, and prophetic utterances by ecstasy, no doubt he accounts for many such reported cures, which may be compared to similar manifestations under Edward Irving and his associates. The weak point in the book is the writer's evident inclination to interpret the Gospel miracles in the same way. We shall look forward with interest to the publication of the other important sections of this very interesting and suggestive work.

JOHN MACPHERSON.

Encyclopædia Biblica.

A Critical Dictionary of the Literary, Political and Religious History, the Archæology, Geography and Natural History of the Bible.

Edited by the Rev. T. K. Cheyne, M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford, and formerly Fellow of Balliol College, Canon of Rochester ; and J. Sutherland Black, M.A., LL.D., formerly Assistant Editor of the "Encyclopædia Britannica". Vol. II.: E to K. London : A. & C. Black, MCM I. 4to, pp. 1,344. Price 20s. net.

THIS second instalment of the Messrs. Black's great enterprise will attract more than usual attention. It has been looked for with considerable expectation and with some curiosity. It will be examined with peculiar interest and with a critical eye. Some of the most important subjects which a Bible Dictionary has to handle fall within its compass. It embraces such topics as Egypt, Ethiopia, Eucharist, Gospels, Hebrew Language, Hexateuch, Israel, Jesus, John. It has to deal with such books of the Old Testament as Ecclesiastes, Exodus, Ezekiel, Esther, Ezra-Nehemiah, Genesis, Habbakuk, Haggai, Hosea, Isaiah, Jeremiah, Job, Joel, Jonah, Joshua, Judges, Kings—a long list suggestive of a multitude of problems much debated and of great complexity. In the New Testament it has to concern itself with such books as the Epistle to the Galatians, the Epistle to the Hebrews, the Epistle of James, in addition to the supreme question of the claims and the history of the Evangelical records. The difficult subjects indicated by the titles Elijah, Enoch, Esau, Isaac, Jacob, Joseph, Ishmael, and others far from easy to dispose of satisfactorily, also come within its scope. The treatment which is given to topics like these,

will be regarded as a good test of the worth of the work—its scholarship, its sufficiency, its fairness, its sanity, its value as a guide and help to the student. A staff of more than fifty writers has been engaged on the mass of matter that makes up the volume. Among the contributors there are many well-known names, and there is a large representation of English scholarship. In many cases the selection has been admirable, but there are some instances in which it will be difficult to justify the choice that has been made.

What is the general impression produced by the book? It must be confessed that we rise with very mixed feelings from an examination of its leading articles. Among them there are some than which none better could be desired. There are numerous articles that admirably answer the proper purpose of an Encyclopædia, full of information carefully sifted and arranged, free of eccentric, fanciful and vainglorious speculations, modest and reverent in spirit, distinguished by the caution and sobriety of a science that is worthy of the name. There are many articles, too, which, while they cannot be said to have the note of high distinction, are useful, reliable, work-a-day productions. And the praise which the first volume won for arrangement, editing and illustration, is due in equal measure to the second. Among its good things special mention should be made of its maps.

But there is, we regret to say, another side to the question. There is no restraint put upon the disposition to use the columns of the Encyclopædia as windows for the display of conjectures and speculations peculiar to the individual. No doubt a spice of this, judiciously administered, has its uses at times. It gives a flavour to an article that otherwise might be thought intolerably commonplace and dull. But there is too much of it here. There are, we do not deny, hypothetical solutions of problems in text or in exegesis which, however far-fetched, have at least the value of suggestiveness. But a little of this goes a long way, and it is vastly overdone here. Certain articles seem to be written on the supposition that it cannot be well with the world unless it is kept carefully informed of every phase of opinion through which the writer

has passed, every change that has taken place in his view of this or that sentence of a prophet, every small claim he can make to having been before others in this or that pronouncement on a passage or explanation of a difficulty, and the last brand-new theory or surmise that has had the good fortune to be born of his nimble brain. Far too much importance is attached to the chronicling of things like these, which have little or no foundation and give no real help. They may be in place in a Journal; in an *Encyclopædia* they are out of place. And they do not increase the confidence of the open-minded reader in the judgment of their fond parents.

There is another peculiarity that might suffer abatement with advantage. There is less, we are glad to be able to say, of the tone of condescension and patronage which made itself distressingly felt in the Introduction and in many of the articles of the former volume. But there is too much of it left still. Even men like Dillmann do not wholly escape this kind of "superior" treatment, and there are others who get it in larger doses. These are things of small moment, however, in comparison with others that force themselves upon the reader's attention. These are the lack of reverence, the recklessness, the arbitrary, pretentious, self-confident subjectivity, that obtrude themselves in too many of the contributions to this volume. If it belongs to science to be humble and cautious, patient in the gathering and sifting of its material, and careful not to draw its conclusions until it has made sure of its facts and has a sufficient body of them, and if it is unscientific to be rash and extravagant and assertive, to rush to premature judgments and to build on hypothetical foundations, then it must be said of not a little that is put forward in this volume with much assurance and with a lofty claim to be "scientific" in a sense which would pronounce even men like Harnack behindhand, that it is not science, but such a caricature of scientific method and scientific caution as can only lead to reaction.

But we must come to particulars. And as it is more pleasant to praise than to blame, we refer first to contributions to which cordial approval can be given and for which our thanks are

due. Happily these are not few. There are many articles which give us in excellent form precisely what we look for in an Encyclopædia—articles which have the qualities of solid worth, reliability and helpfulness, which furnish careful summaries of the facts that make up the particular case, and place fully and impartially before us both sides of the question. There are also some articles of distinguished merit—articles that are brilliant without being showy, opening up lines of inquiry or trains of argument which mark an advance in the discussion of the problems in hand. The papers that deal with the Botany, the Natural History, the Geography, Topography and Antiquities of the Bible are, as a general rule, of the best quality. The same may be said of those on the history of nations. There is a good article on the “Hittites” by Professor Morris Jastrow, who speaks hopefully of Jensen’s attempt to decipher the Hittite inscriptions, but with reserve of the theory of the Hittite language as Aryan and the prototype of modern Armenian. Professor Jastrow himself has some suggestions to make on these subjects, but he gives them with becoming sobriety and with a frank recognition of the fact that the problem is still “too complicated to warrant at present anything like a decided tone”.

There is a still better article on “Egypt” by Professor W. Max Müller, of Philadelphia, who also writes well on “Ethiopia,” “Goshen,” and the “Exodus”. In point of style, proportion, usefulness and good sense these are among the best in the book. “Edom” and “Ishmael” are also well handled by Professor Nöldeke. The subject of “Eschatology” is given to Professor Charles. His article is elaborate and full of particulars. It is committed to some very doubtful positions, *e.g.*, to the theory that in the earlier Hebrew view man was a dichotomy, in the later a trichotomy, to the idea of four distinctly marked stages in the progress of St. Paul’s doctrine of the last things, etc. But it is a learned and instructive article, particularly valuable on the witness of the apocalyptic and apocryphal writings. The long article on “Israel” by Professor Guthe is an excellent piece of work, sober, thoroughly well informed, free of extravagances, and keep-

ing by those renderings of the Hebrew history on which there is comparative agreement among Old Testament critics of the more reasonable order. Professor Moore's article on "Historical Literature" also is one of great ability, and those by the same hand on "Genesis," "Exodus," and "Judges," though they contain some things that are open to dispute, are papers of great merit. The article on "Ecclesiastes" is such as we should expect from its writer, Professor A. B. Davidson—admirable in style, full of insight, and conspicuous for its good sense. The brief but able article on "Joel" is by Professor W. R. Smith, revised and brought up to date by Canon Driver. "Isaiah" is treated at length by Canon Cheyne. It is an article showing great learning and great acumen, but it follows to a remorseless extent the process of breaking up the book into a bewildering multitude of pieces and working them up again into new combinations. Professor Schmidt of Cornell University writes on "Jeremiah". His account of the book contains some points that are open to objection, but it is on the whole a very able and instructive performance.

There are, on the other hand, some articles that are distinctly disappointing. Professor Jülicher, *e.g.*, writes on "Essenes" and on "Gnosis". Neither article is particularly good. The latter, indeed, is far from satisfactory. It gives no indication of adequate acquaintance with the literature of the subject, and it fails to furnish any sufficient account of the sources of the Gnostic ideas. The *Genealogies* in Matthew and Luke also receive somewhat meagre treatment. The article on "Jesus," too, though it contains some characteristic things, is far from what we should have expected from its lamented author.

There are a good many articles, again, in which there is a great deal of somewhat wild theorising. In the article on "Judas," *e.g.*, the editor-in-chief deals with the story of the traitor as unhistorical, and endeavours to trace the way in which it took shape and was developed. Attaching himself to Bruno Bauer, Volkmar, Keim and Brandt, he supposes that the original tradition "left the ease with which the

capture of Jesus was effected unaccounted for"; that Christian ingenuity had to find an explanation of that for itself, and that it found it by making use of Psalms xli. 9, lv. 12-14. From these passages it would infer that the betrayer of the Lord must have been a faithless friend; and having taken this step, it would proceed to ask, if it was an apostle that was in question, who could he be but Judas Iscariot? For was he not unlike the rest in not being a Galilean? Had he not an unlovely temper? And did he not bear the purse? And would not this last-named fact recall Zech. xi. 12 ff., a mysterious passage which "seemed to become intelligible for the time if applied to Jesus"? This is but a specimen of much of a similar kind that meets us in matters belonging to both Testaments. The basis of the book of Job is found in the Babylonian myth of Gilgames, and the origin of the name *Job* is traced to Ea-bani. The narrative of the raising of the widow's son is rejected on the ground of the "possible influence of symbolism" and the nature of the details. The account of the raising of Lazarus is declared to be "mainly allegorical". The origin of most of the miraculous narratives is to be sought in figurative speech, and the only instances of cures which it is permissible for us to accept as historical are "those of the class that even at the present day physicians are able to effect by psychical methods". The statements about the empty sepulchre must be rejected. Why? Because Paul is silent about them. As to the Fourth Gospel, that it was intended to be a historical work is sufficiently disproved by two or three things which belong to its beginning and its end. Here is how the matter is put—"A book which begins by declaring Jesus to be the *logos* of God, and ends by representing a cohort of Roman soldiers as falling to the ground at the majesty of His appearance and by representing one hundred pounds of ointment as having been used at His embalming, ought by these facts alone to be spared such a misunderstanding of its true character as would be implied in supposing that it meant to be a historical work". A short and simple method certainly of disposing of the weighty question of the credibility of a long series of

narratives in which men of a far larger historical sense than Professor Schmiedel have seen the hand of an eye-witness.

In the way in which much of the narrative in the Synoptists is treated by Dr. Abbot, we have a return to the discarded methods of Paulus. In the general view that is given of the dates and authorships of the New Testament writings we have a return to positions that the best scholarship of recent times has got beyond. None of the writings that are attributed to John, not even the Apocalypse, can by any possibility, it is asserted, be by the Apostle John. The Fourth Gospel is put back to between A.D. 135 and 170. The First Epistle of John is later still, and by a different hand. Matthew's Gospel may belong in one contingency to about A.D. 119, in another to about A.D. 130. In Mark we "no longer possess the original". As to the Third Gospel it may come in between 100 and 110, according to Professor Schmiedel. All this and much more we find put forward with the utmost confidence as if nothing had been done by Lightfoot, Harnack, Hort, Sanday and others, and as if it marked an advance. Are we to go back to the discredited positions of Paulus, Strauss, Eichhorn, and the author of *Supernatural Religion*, and call it "science" and "progress"?

It is in the article on the Gospels that the climax is reached. There is of course much useful matter in that article. It is clever, it is elaborate, and it puts some things very acutely. But it moves for the most part within the narrow circle of a particular style of literary criticism, and is weak on the side of historical criticism. What it comes to is best seen in its pronouncement on the extent of credible matter which it allows to be left in the evangelical reports of Christ's words. The ways of great men are always simple. And here Professor Schmiedel's method is simplicity itself. He starts with the idea that Christ was a mere man, that in the person of Jesus "we have to do with a completely human being". It is inconvenient certainly that the picture which the Gospels give of Him does not fit in with this. But what of that? The Gospels must go; every word of the Lord reported in them which does not square with this presup-

position must be eliminated or explained away as a mistake of the reporters or the reflection of later ideas. To find any kind of reason to bear out this vast operation of excision makes heavy demands, it is true, on one's ingenuity. But Professor Schmiedel is a man of uncommon nerve and extraordinary mental agility and he gets to his conclusion. And what is it? Let it be given in his own words:—

“The foregoing sections may have sometimes seemed to raise a doubt whether any credible elements were to be found in the gospels at all; all the more emphatically, therefore, must stress be laid on the existence of passages of the kind indicated in section 131. Reference has already been made to Mark x. 17, “Why callest thou Me good? None is good save God only,” as also to Matthew xii. 31 (that blasphemy against the Son of Man can be forgiven), and to Mark iii. 21 (that his relations held him to be beside himself). To these, two others may now be added, Mark xiii. 32 (“Of that day and that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father,”) and Mark xv. 34 (“My God, My God, why hast Thou forsaken Me?”) These five passages, along with the four which will be spoken of in section 140, might be called the foundation pillars for a truly scientific life of Jesus. Should the idea suggest itself that they have been sought out with partial intent, as proofs of the human as against the divine character of Jesus, the fact at all events cannot be set aside that they exist in the Bible and demand our attention. In reality, however, they prove not only that in the person of Jesus we have to do with a completely human being, and that the divine is to be sought in him only in the form in which it is capable of being found in a man; they also prove that he really did exist, and that the gospels contain at least some absolutely trustworthy facts concerning him.”

So then the “credible elements” amount to five passages in the Synoptists, or with the possible addition of a few more which seem to run in the same line, to nine. The passages thus left us are the few which, when taken apart from others and isolated from the general testimony of the Gospels, will

best endure the interpretation put by Professor Schmiedel on the personality of Christ, and the numerous passages which speak of a unique relation of Christ to God are hidden out of sight by a wave of the hand. Whatever else this may be it is not a kind of science that ought to be associated with the name of Professor Robertson Smith. It is "science" in a craze. Imagine the Annals of Tacitus, the Letters of Cicero, or the Letters of Pliny being subjected to this kind of treatment. Would the man who attempted that have much chance of being recognised as a scientific critic by those with any title to judge?

S. D. F. SALMOND.

Notices.

Few books that have recently appeared will be more welcome than the *Life and Letters of Phillips Brooks*.¹ Seven years have passed since the great Boston preacher was taken from us. The *Life* is later in appearing than was expected, but it is a satisfaction to have it now. It is by the hand of one who has written well on other subjects, and who by the intimacy of his friendship with Phillips Brooks and the warmth of his admiration of him was peculiarly well fitted to undertake the task. The book will be read with avidity by many. It would have had a still larger audience if it had not been so huge. It is in many respects an able performance and a worthy memorial of a distinguished man who deserves to be held in honourable remembrance. It is admirably written, and it is full of life and interest. But it has two great faults. It is far too big, and it is so much of a perpetual unvarying eulogy that its subject seems placed almost too high for common humanity. It is a very doubtful service that is done to Phillips Brooks when his enthusiastic friend and biographer prolongs the story of his career through more than 1,600 closely-packed pages, and repeats the same note of laudation at each successive step in the long detail of the narrative.

It is not only that we get a minute account of what happened to Phillips Brooks and what was done by him from year to year and from stage to stage in his career. Nor is it only that all this is enforced and illustrated by copious quotations from the letters, which are indeed almost always

¹ *Life and Letters of Phillips Brooks*. By Alexander V. G. Allen, Professor in the Episcopal Theological School in Cambridge. London: Macmillan & Co., 1900. 2 vols. 8vo, pp. xvii. + 650, ix. + 956. Price 30s. net.

of great interest, and add much to the picture of the man. We have all this also accompanied, and sustained, and still further extended by disquisitions from the biographer himself, so that nothing is left to the reader's own imagination. There is a risk of losing the figure of the real man in the mass of detail. There is the further risk of a reaction on the part of the reader's own judgment against the protracted eulogy.

Nevertheless, while the biography probably would have served its purpose better if it had been half its present size, it must be frankly admitted that Phillips Brooks has not suffered seriously from either of these risks. We come from the perusal of these volumes with a pretty distinct impression of the man, with a large idea of his gifts, his character, and his influence, with an enhanced sense, too, of the service he did to his generation and the eminent place he holds in the history of the American pulpit. And we cannot but admire the industry of the biographer. His devotion to his task is remarkable. We can see what a work of labour as well as of love it has been to him. We should add, too, that if this *Life* is attractive in its subject and its style, it is equally so in other things. It is handsome in form. It is beautifully printed, and it is adorned with excellent portraits and illustrations.

It is the story and the characterisation of one of the great preachers of the century. The pulpit was Phillips Brooks' throne. There he reigned, and there his power was felt. No one who ever heard him preach could miss the sense of power or forget the impression. Professor Allen helps us to understand this. He shows us how the gift first declared itself, and with what sedulous untiring care it was cultivated. The secret of the remarkable and sustained success of Phillips Brooks as a preacher is a very simple thing. It is nothing more than this—that he was content to make preaching the great business of his life, with which he suffered nothing to interfere, and that having certain gifts of nature, he laboured incessantly to train and develop them. Nothing in the book is of greater interest than the insight it gives us into the methods which Phillips Brooks followed in sermon production, the pains which he

took with it, the way in which he made everything contributory to it, and the long preparation which in point of fact stood behind even those efforts which had all the appearance of being extemporaneous. In these volumes there are disclosures of the habits and ideas of a pulpit prince that all preachers should take advantage of and turn to use.

Of great interest, too, is the insight which these volumes give us into the thought and the faith of Phillips Brooks. We are enabled to see and understand the stages through which he passed in his own religious convictions, the way in which he met the successive waves of doubtful or negative speculation that passed over his time, and the changes which took place in his conception of the message that the pulpit had to deliver. His preaching, which had at first a strong intellectual cast, became more and more direct, positive and spiritual. His sympathies were always wide, and his theology non-dogmatic, but he never yielded to the allurements of Unitarianism, nor did he ever become vague in his teaching. There was in his blood a strain derived from a long line of Puritan ancestors, men of intellect, patriotism, public spirit and fervent piety, which kept him, while liberal and tolerant, essentially evangelical; and attached as he was to the Episcopal system as he knew it in America, he had no belief in the theory of Apostolical Succession nor any liking for the claims connected therewith. He was as remarkable for his courage, too, as for his large and liberal mind. This asserted itself on many occasions, and most nobly in the stand he made against slavery in the Civil War.

Many notable men appear in these pages. For Phillips Brooks came to be the friend of most of the celebrities of his own country and of many of the distinguished men of England. It is interesting to have the record of his intercourse with these. But there is one figure that outshines them all. It is the figure of his mother. It is when we see what she was that we understand Phillips Brooks himself. We lay down this great biography with the profound sense of having been brought into contact with a great soul in the record of the son's

career, and in the story of the mother with a woman of rare gifts and character, strong and tender, wise and intensely spiritual.

*Theodore Beza*¹ is the subject of the fourth volume of the valuable and attractive series known as "Heroes of the Reformation," which is edited by Professor Samuel Macauley Jackson of New York University. The book is by Professor Henry Martyn Baird, the distinguished author of *The Rise of the Huguenots*, and it well sustains the high reputation of the series. Professor Baird has made conscience of his task, and has supplied a want in our historical literature in a way that will earn him the thanks of all interested in the story of the Reformation. It is a singular thing that hitherto we have had nothing in English that could be properly called a *Life of Beza*. Calvin's successor, the counsellor of the Reformation for many years, certainly does not deserve such neglect. We rejoice that at last he has found a biographer who can do him justice in the English tongue. Professor Baird's book is no hasty or superficial performance, but the work of one who has gone to the sources and given himself to special research and independent study. And the picture which we get from his hand is something very different from that of the stiff and narrow ecclesiastic that Beza is often held to have been. We see here what he really was—in his many strong and attractive gifts, his love of classical literature, his poetical faculty, his irenic view of the Reformed faith, his piety, his courage, his sagacious counsel, his wide sympathies, his fidelity to Calvin's principles and doctrine. We see also his limitations and shortcomings, his mistaken conception of the power and duty of the civil magistrate, the good and evil in his controversies with Westphal and others. A series of more than a score of admirable illustrations adds to the attractiveness of the book.

*The Fact of Christ*² is the title given to a volume containing a series of lectures by P. Carnegie Simpson, M.A., minister of Renfield Church, Glasgow. It is a singularly

¹ New York: Putnam's Sons, 1900. Cr. 8vo, pp. xxi. + 376. Price 6s.

² London: Hodder & Stoughton, 1900. Cr. 8vo, pp. xii. + 188. Price 3s. 6d.

fresh and suggestive study of the data of Christianity and the meaning of Christ. Upon the fact of Christ, says Mr. Simpson, our Christianity must be built, and the fact is a dual fact—a fact of history and a fact of experience. What this implies is then carefully brought out in its first, its further and its final meaning. An incarnation of the Divine life and power, that is the meaning which is found in Christ. And the final meaning is “that He has opened up ‘the way of forgiveness for us’ by, on our account, doing right by the ethical order which connects sin and its due desert, and without respect to which a true, ultimate and Divine forgiveness could not be”. The book closes with some hints on the principles underlying the atonement, and an excellent chapter on the question, What is a Christian? There is much independent thinking all through the volume and much to quicken faith. Mr. Simpson will find many ready listeners when he addresses the Christian public again.

From the pen of the Rev. A. Morris Stewart, M.A., Arbroath, we have a small but carefully-written volume on *The Origins of the United Free Church of Scotland*.¹ The book is an opportune one, appearing as it does in the train of the important ecclesiastical union recently effected in Scotland, and it is very readable as well as informing. The whole remarkable history of Scottish Presbytery indeed is given in a series of brief pointed sketches. In five compact chapters we are told how Scotland chose Presbytery, how the Secession Church, the Relief Church, the Free Church originated, and finally how the United Free Church of Scotland has come into being. The reader is helped to follow the complicated course of the story by an admirable illustrative chart prepared by the Rev. T. Ratcliffe Barnett. The book is also most attractive in form.

The Preacher's Dictionary,² by E. F. Cavalier, M.A., Rector of Wrampingham, Norfolk, is described as a “Biblical Con-

¹ Edinburgh and London: Oliphant, Anderson & Ferrier, 1901. Small cr. 8vo, pp. 98. Price 1s. 6d. net.

² London: Hodder & Stoughton, 1900. Large 8vo, pp. 641. Price 12s.

spectus and Compendium of religious and secular thought, past and present, typically arranged". It is a large and handsome volume, printed in a good, clear type, with its contents well arranged and furnished with a sufficient index. It is intended to help the Christian minister in the heaviest part of his work—that of sermon production. It does this by offering him a large collection of *subjects*, not merely a selection of texts. The method of treatment is to begin with an exact *definition* of the topic to be handled. The main passages of Scripture bearing on it are then brought together, and this is followed by a series of extracts from the writings of notable authors which may be useful for the exposition and illustration of the ideas. Under the title, *e.g.*, of "The Church," we have first a brief account of the etymology of the word, then a statement of the applications of the term in the New Testament, a collection of the various passages referring to the Church as *holy, apostolic, Catholic, visible, militant, triumphant*, and in connection with these various topics a number of quotations from Tertullian, Cyprian, Augustine, Luther, Calvin, Pearson, Hook, Liddon, Maurice, etc. The book is less loaded with superfluous matter than are most of its class. It should be a considerable help to those who have little spare time and meagre libraries.

Under the title of *The Divine Love*,¹ the Rev. Charles J. Abbey, Rector of Checkendon, publishes a series of short studies, first on the "Stern Element in Divine Love," and then on the "Tenderness and Breadth of Divine Love," as these are exhibited in the New Testament. His object is to "alleviate the difficulties which hinder many from accepting the Gospel as a revelation of perfect love"—difficulties which arise specially from the doctrine of a retributive future. The book is an argument in favour of "the larger hope". It is written in a devout and modest spirit, and in persuasive language. It is successful with all those words of the New Testament in which man's future is viewed in

¹ London: Macmillan & Co., 1900. Cr. 8vo, pp. xiv. + 370. Price 6s.

the light of what God is; it is less successful in dealing with those which view it in relation to what man is, and the possibilities that lie in his will. In the case of the gravest declarations it attempts to relieve them or to make them indefinite by the familiar methods of interpretation, taking the word "eternal," *e.g.*, to mean only "protracted," the "too late" of the Parable of the Virgins as pointing to a forfeiture of joy which may not be intended to be final, the "outer darkness" as the expression of a punishment "fitted to make a sinful soul long for the restoration of the light," etc.

The current number of the *Journal of Theological Studies* opens with a sermon on "Balaam" preached by Dr. Lock before the University of Oxford, in which an attempt is made to solve the enigma of the prophet's character and conduct by a critical analysis of the Hebrew text. Mr. Burkitt gives a careful and useful account of the Christian Palestinian Literature. Mr. Turner furnishes an interesting and hitherto unpublished stichometrical list of the canonical books. It is taken from a manuscript of Canons belonging "as early at any rate as the twelfth century" to Freisingen. The Rev. T. B. Strong begins a study of the history of the theological term "Substance". A valuable paper is contributed by the Rev. F. R. Tennant on the view given in the books of Ecclesiasticus and Wisdom of the entrance of sin and death. And among other things there is a learned and informing article by Dr. Barnes on the influence of the Septuagint on the Peshitta. The general result is that the influence of the LXX. is "for the most part *sporadic*, affecting the translation of a word here and a word there"; that there is more of the LXX. in the later text of the Peshitta than in the earlier; that it is only in the Psalter that "any general Greek influence bringing in a new characteristic is to be found". That new characteristic, according to Dr. Barnes, "is a dread of anthropomorphisms from which the Syriac translators of the Pentateuch were free". The whole number is a particularly good one.

The *International Journal of Ethics* makes a good beginning for 1901 with its January issue. Professor W. R. Sorley

gives an appreciative sketch of "Henry Sidgwick," and Mr. F. H. Hayward of Gonville and Caius College writes on the "True Significance of Sidgwick's 'Ethics,'" of which he says that "coming at the end of a long series of other attempts at Hedonistic construction" it "bears witness not only to the inroads of idealistic thought but to the internal weakness and bankruptcy of Hedonism itself". There are other papers well worth reading, such as Professor D. G. Ritchie's on "War and Peace".

In the January issue of the *American Journal of Theology*, which is an excellent number throughout, the Rev. L. H. Schwab presents a strong "Plea for Ritschl," defending him against the charge of subjective idealism, and claiming for his theology that it is a "vindication of the simple faith of the gospel" and that it "brings us back to that for which Christ essentially stood". The most elaborate article is by Professor Kamphausen of Bonn. It is on the prophecy regarding Shebna in Isaiah xxii. 15-25. It is of a very detailed order, and is intended mainly to "read a lesson of caution and modesty from the errors to which able expositors have given currency". Of these errors he makes up a very pretty list. Kuenen comes in for repeated criticism, but Duhm, G. A. Smith, Cheyne, Kittel, Delitzsch and others also pass under sharp review.

There are several articles in the January issue of *Mind* that will at once attract attention. One of these is an appreciation of "Henry Sidgwick" by Mr. Leslie Stephen. Another is a very penetrating paper by the late Henry Sidgwick himself on "The Philosophy of T. H. Green". There are also other papers of excellent quality, such as one by H. R. Marshall on "Consciousness, Self-consciousness and the Self," and a discussion of "Experimentation in Emotion" by C. S. Myers.

The most important paper in the first issue of the *Presbyterian and Reformed Review* for the year is one by Professor Warfield on "Predestination in the Reformed Confessions". It is a very erudite paper, going over the whole field with ample citation of authorities. It deals with the doctrine of Predestination as "the central doctrine of the Reformation,"

a doctrine rooted in the sense of the sinner's dependence on the free mercy of God and one for which the Roman Catholic system has no vital place. The general result of this historical study is that the Reformed Creeds are remarkably at one in their views of the mystery of Predestination, and that the Westminster Standards "in their exposition of its elements receive the support of the entire body of the Reformed Creeds at every salient point". There are also good papers of a different kind in this number, *e.g.*, one by Professor Frank Hugh Foster on "The Minister of the Twentieth Century," and one by the Rev. W. H. S. Demarest on "Reconstruction in the Sunday School". The latter advocates the direct exercise of the government of the Church upon the school, a revision of the class system in the direction of larger classes and fewer teachers, a more practical connection between the school and the worship of the Church, and a more logical arrangement of the curriculum.

The *Bibliotheca Sacra* for January opens with a paper by Professor Jacob Cooper on "The Passage from Mind to Matter," the point of which is to show how the "difficulties of perception, or the problem of how two disparate factors can act on each other, vanish," inasmuch as they are not two, save in phenomena. "They are one in reality. As they are united in the evolution of new forms, their action is immediate; and as they are ever together in the production of phenomenal action, there is no bridge to cross between them." Professor S. I. Curtis contributes a good paper, full of information and fair in its attitude to criticism, on "The Book, the Land, the People," dealing with the method of Revelation in the Old Testament, and showing how difficulties disappear when the phenomena of the Bible, its authorship and its transmission, are looked at as they really are. There are also other readable articles, *e.g.*, one on Coleridge by Professor T. W. Hunt.

The Spiritual Letters of Edward Bouverie Pusey,¹ revised and

¹ London: Longmans, Green & Co., 1901. Cr. 8vo, pp. xvii. + 330. Price 5s. net.

prepared for publication by the Rev. J. O. Johnson, M.A., Principal of Cuddesdon Theological College, and the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's, are issued in a new and cheaper edition. It is a wise and welcome step. No one can understand the Oxford movement who does not understand Pusey, nor can any one understand Pusey who does not know him in the inward life disclosed in these letters. Much of his time was spent in dealing with the difficulties of individual souls by conversation or by correspondence. He met these in multitudes of cases with a wisdom as well as a patience which cannot but be admired. In the counsels and reprimands which he offered we see at times the influence of his peculiar views, but as a general rule they are of a larger and simpler order. We see him also in these letters in very different moods, tender and severe, anxious and confident, at one period dwelling on the sterner and more solemn aspects of Christian truth, at another turning his face to the side of hopefulness and peace. The letters are arranged as those on "Counsel and Sympathy," those on "Intellectual Difficulties," and those on "Theological and Ecclesiastical Subjects". There is a closing chapter which gives "Fragments of Conversations and Letters". In all the various kinds of letters much will be found that is helpful. His answers to correspondents troubled with intellectual difficulties having their origin in scientific and philosophical ideas, are in many cases as remarkable for their unexpected largeness of view and courage as for their acuteness. No ingenuous mind, however far apart from Pusey in certain things, can read these letters without feeling his respect for the writer increased, or without having his sense of indebtedness quickened.

The fifth year of the new series of the *Theological Translation Library* starts with two volumes which are very different in kind but each of them both important and seasonable. The one is Professor Eberhard Nestle's *Introduction to the Textual Criticism of the Greek New Testament*.¹ The translator

¹ London, Edinburgh and Oxford: Williams & Norgate, 1901. 8vo, pp. xvi. + 351. Price 10s. 6d.

is the Rev. William Edie, B.D., King Edward, and he has succeeded in giving us a very readable English rendering. The book itself is one that will be much valued by New Testament scholars of all different tendencies, even by those who do not agree entirely with Professor Nestle's critical views. The book is less complete than Scrivener's "Plain Introduction" in narrative and descriptive matter, nor can it compete with Hort's volume in mastery of the history of texts and in grasp of principles. But it brings all up to date, and makes as good a handbook as the student could well desire. Dr. Nestle has the gift of admirably lucid exposition. He has also wide and varied erudition, by which, however, he never suffers himself to be overburdened. He gives us, therefore, a very clear and useful statement of the history of the printed text, the materials of criticism, and the theory and praxis of the subject. He has a good deal to say of Codex Bezae and the Western text, which is not very conclusive, but he modestly confesses himself to be "now less in a position than ever to make any definite proposals as to the way in which the goal of the textual criticism of the New Testament is to be reached". A series of critical notes on a considerable number of select passages is added. These notes are always interesting and contain much curious matter. It is difficult to discover any consistent method in the arguments of these notes, but they often call attention to readings that are apt to be overlooked, and they have some light to throw on others that are more familiar.

The other volume in this series of translations is Harnack's *What is Christianity?*¹ The translator is Mr. Thomas Bailey Saunders, and he has performed his task faithfully and well. It is quite a pleasure to read this rendering of a course of lectures which made so great an impression on the academic audience for whom they were originally prepared, and which have been so eagerly received in their printed form. They

¹ London, Edinburgh and Oxford: Williams & Norgate, 1901. 8vo, pp. 301. Price 10s. 6d.

give us the conception of Christianity which is formed by a great theologian, a statement of what the Gospel is in relation to asceticism, social questions, questions of public order, civilisation, creed, etc., and a sketch of the developments through which the Christian faith has passed in Greek Catholicism, Roman Catholicism and Protestantism. Professor Harnack takes our real authorities to be the Synoptical Gospels, and he takes Christ's mission and message to have been pre-eminently the revelation of God as Father. He declares, indeed, that the Gospel, as it was preached by Christ Himself, was primarily concerned "with the Father only and not with the Son". But he recognises Christ at the same time to be the only way to the Father; he holds that we must gather our idea of the nature of Christ from the impression made by Him on the first Christian community; and he tells us that that community "called Jesus its Lord because He had sacrificed His life for it, and because its members were convinced that He had been raised from the dead, and was then sitting on the right hand of God". There are some sufficiently doubtful positions in these lectures, and some which do not seem to hang well together. To some of these we have referred in noticing the German issue.¹ But there is much that should counteract extreme negation and help faith. It is important also to get in this popular form Professor Harnack's estimates of the great historical Churches. Eastern Catholicism is regarded by him as in many respects "part of the history of Greek religion rather than that of the history of the Gospel". Roman Catholicism in like manner is to be regarded as "part of the history of the Roman World-Empire," the Popes ruling like Trajan and Marcus Aurelius, Peter and Paul having the place of Romulus and Remus, and the archbishops that of the proconsuls. In the Reformation he recognises the great qualities of inwardness and spirituality, the fundamental thought of the God of Grace, His worship in spirit and in truth, and the idea of the Church as a

¹ *Critical Review*, vol. x., pp. 551 ff.

community of faith. The Reformation, therefore, was the renewal of religion; it was the Gospel re-won.

We have another volume from the active pen of the pastor of Plymouth Church, Brooklyn, Mr. Newell Dwight Hillis. It is on *The Influence of Christ in Modern Life*,¹ and is explained as a "Study of the new problems of the Church in American Society". It makes very pleasant reading, and is richly furnished, we are inclined to say almost overloaded, with quotations, literary references and anecdotes. These, however, are always to the point. The book dwells on the apologetic side of things and the most obvious aspects of the problems in view. It cannot be said to take us far within them. Mr. Hillis flings out now and then against the theologians, that is to say, against those of another school than his own. He has, it would seem, a dear delight in doing so, although he theologises and even dogmatises in a very pretty way himself. Sometimes, we regret to see, he allows himself in this *odium theologicum* to slip into sad offences against good taste. Here, for example, is how he speaks of an article of the Evangelical faith—"Time was when men talked about being clothed with righteousness and character, as if God was a wholesale dry goods merchant and kept great bales of integrity and cut off a new character suit for each poor sinner". It is difficult to say which is worst in a sentence like this—whether the taste, the confusion of ideas, or the lack of understanding. Better things are to be expected of Mr. Hillis than this. He will no doubt leave such things behind him soon, and come to see that the great doctrinal conceptions which have been the inspiration and the strength of the saintliest and most fruitful lives have more in them than he at present imagines and deserve to be spoken of in more respectful terms. Meanwhile in this volume he gives an exposition of some of the broader aspects and the more immediate applications of Christian truth which will be read not only with interest but with profit. There are those, not

¹ New York: The Macmillan Company, 1900. Cr. 8vo, pp. xiv. + 416. Price 6s.

a few, to whom it will bring a helpful message, and it is so attractively written that the reader is not likely to lay it down unfinished.

Mr. F. Crawford Burkitt of Trinity College, Cambridge, publishes *Two Lectures on the Gospels*,¹ which were delivered at the University Extension Summer Meeting, Cambridge, 1900. The first deals with the text, the second with the Gospels as separate works. On both topics they give in clear, broad outline, a statement which can be easily followed and is worth following. They show considerable independence also, and raise some points for consideration. In dealing with the close of Mark's Gospel, Mr. Burkitt makes good use of the *Gospel according to Peter*, and thinks it most probable that the author of the latter writing knew and used our second Gospel in its original form before it had lost its last leaves. He gives a brief but very lucid statement of the reasons for concluding that the Synoptical Gospels have a written source, and for taking Mark's Gospel itself, not a document underlying it, to have been the document which was independently used in the composition of the first and third Gospels. When he comes to the problem of the fourth Gospel, he devotes considerable attention to the witness of the *Acts of John*, reminding us that that curious document shows that a devout Christian of the middle of the second century or thereby "saw no harm in inventing speeches and putting them into the mouth of his Lord". He thinks this may help us to understand the peculiar character of the fourth Gospel, but when he speaks of the discourses of that Gospel as "theological lectures" constructed out of Christ's brief and simple words, he overstates the case. Recognising the versimilitude of the record of words and events in the fourth Gospel, and unable to regard it as throughout the accurate report of an actual eye-witness, he falls back on Matthew Arnold and the Muratorian Canon, and concludes that the "work was issued in St. John's

¹ London: Macmillan & Co., 1901 Cr. 8vo, pp. 94. Price 2s. 6d. net.

name, and very likely with his approval, by one who had gathered his materials from the lips of the apostle".

We have a very good Commentary on *The First Epistle of St. Peter*,¹ which is the work of the Rev. J. Howard Masterman, M.A., Principal of the Midland Clergy College. It is meant for a help to candidates for Deacon's Orders. But it is much more than a textbook furnishing what is useful for the purposes of professional examinations. It is the work of one who knows what scientific exegesis is. There are occasional slips of a minor order. On p. 8, *e.g.*, Dr. A. B. Davidson is credited with the authorship of an *Introduction to the New Testament*. A well-known German authority is designated more than once as *Weizsächer*, and we get *Agbarus* for *Abgarus*, *dilatores* for *delatores*, etc. But the book throughout is scholarly and also considerably independent. Mr. Masterman adheres to the prevalent opinion that Rome is the place of writing, and as to the date he regards the reign of Vespasian as, on the whole, the most probable time. He thinks that in Nero's time the mere profession of the religion of Christ was becoming a capital offence, and does not admit that there is anything in the Epistle to necessitate its being placed so late as Trajan's reign. In speaking of the "Presbyters" as they appear in this Epistle, Mr. Masterman allows that there is "some doubt whether at first they corresponded more closely to our clergy or our churchwardens". Most questions, both in the Introduction and in the exegesis, are handled not only with ability but in an eminently fair spirit.

*Truths New and Old*² is the title given to a collection of sermons preached in the Parish Church of Rochdale by the Ven. James M. Wilson, M.A., Vicar of Rochdale and Archdeacon of Manchester. There are four discourses on the Incarnation, four on the Advent, and others on our Lord's

¹ London: Macmillan & Co., 1900. Cr. 8vo., pp. x. + 190. Price 3s. 6d. net.

² Westminster: Archibald Constable & Co., 1900. Cr. 8vo, pp. xii. + 372. Price 6s.

Divinity, Prayers for the Departed, Conversion and Renewal, etc. There are also some of a different kind—studies of Balaam, Manaen, St. Paul at Thessalonica, etc. The general object of the volume is to express old doctrines in ways “not out of harmony with new modes of thought, and to show that all new knowledge may be absorbed into the Christian faith without destroying it”. So Archdeacon Wilson in dealing with the Incarnation seeks to present it as the ultimate truth to which Nature points, and as the satisfaction of human instincts and aspirations, while he sets it forth as the distinctive and central truth of Christianity. On all the subjects, doctrinal, ethical, apologetical, exegetical, practical, which he takes up he has something to say that is worth listening to, and all is written in an admirably clear and simple style, relieved of all technical terms. Beyond most others Archdeacon Wilson has the enviable gift of terse, lucid exposition. He writes always in a broad and liberal spirit, and in a way that takes us into the inward meaning of things. It is good for one to read a book like this, which shows how the main truths and principles of Christianity commend themselves to a distinguished Churchman who is also an experienced teacher, and a man familiar with the science of the age.

We are indebted to Mr. Henry St. John Thackeray, M.A., Divinity Lecturer in Selwyn College for a volume on *The Relations of St. Paul to Contemporary Jewish Thought*.¹ It is the essay which gained the Kaye Prize for 1899. Mr. Thackeray has been fortunate in his subject. He could not have got one that better fitted the time and the need, and he has made diligent use of his opportunity. He does not claim any originality for his work, and he frankly acknowledges the limitations of his acquaintance with certain parts of the field he has to traverse. But he has succeeded in giving a careful and useful account of Jewish thought in St. Paul's time. He brings together much pertinent matter relating to the points of contact between the popular Jewish ideas and

¹ London: Macmillan & Co., 1900. Cr. 8vo, pp. xvii. + 260. Price 6s.

the Apostle's writings, the way in which his doctrine was influenced by these ideas, his use of the Old Testament, his method of interpretation etc. He has studied the best literature on the subject, or to speak more correctly, much of that literature; for there are some remarkable gaps in his references. The result is a summary statement that will be of decided service to many.

His book has some serious defects. He has not thought himself sufficiently either into the great ideas of the Old Testament or into those of Paul. He is not particularly strong in imagination or in historical insight, and is apt to measure the great things of the Apostle by a very modern, English University view of things. He adopts much too easily interpretations of important passages of the Epistle which burden the Apostle with inconsistencies that are alien to his writings, and with millenarian and other peculiar conceptions which have no real place in them. Least of all can he enter into those profound doctrinal ideas of which Paul is the great exponent and which belonged to his very life. Justification by faith and doctrines akin to that Mr. Thackeray seems to regard as to a large extent Rabbinical and unreal, and now and again he betrays a tendency to depreciate the Apostle. On the other hand there are many points that are admirably handled. Among these we may refer in particular to the discussion of such terms as "the last Adam," "the second man from heaven," etc. And as a whole the volume is a good contribution to the study of the Pauline teaching.

We notice also a biographical sketch of *John Ruskin*,¹ by R. Ed. Pengelly, compact, well-written, and to be cordially recommended to the attention of young readers in particular; a series of short, simple, devout meditations on *The Surrendered Life*,² prepared by the Rev. J. Wilbur Chapman, D.D., with a special view to the edification of young people of the Society of Christian Endeavour; a further instalment

¹ London: Andrew Melrose. Sm. cr. 8vo, pp. 127. Price 1s. net.

² London: The Sunday School Union. Pp. 79. Price 1s.

of the *Biblical Illustrator*,¹ edited by the Rev. Joseph S. Exell, M.A., giving a great wealth of anecdote, simile, expository and homiletic comment and the like on the Books of Chronicles, Ezra, Nehemiah and Esther ; *Auf dem Wege der Wahrheit*,² a series of brief essays, by Dr. G. Karv, in which much is said that should be helpful to inquirers on such subjects as God and the World, Man, Revelation, Christ, Faith, the Bible, the Church, etc. ; *Individualität und Persönlichkeit*,³ a clear and instructive statement of a difficult question by Professor Hermann Lüdemann of Bern ; the second part of Professor F. W. Stellhorn's study of the Pastoral Epistles, *Die Pastoralbriefe Pauli*,⁴ those dealt with being 2 Timothy and Titus (with an appendix on the epistle to Philemon), and the method being to give both a translation and an exposition, which are done in a good and useful style ; *Our National Church Trouble, Diagnosis and Remedy*,⁵ by Andrew Simon Lamb, the intention of which is to demonstrate the Protestant character of the normal constitution of the Church of England, and to find relief from the present disorders not by disestablishment but by getting the episcopate filled by Protestants ; the eleventh volume of *The Preacher's Magazine*,⁶ conducted with great ability by Messrs. Mark Guy Pearse and Arthur E. Gregory, containing many instructive and useful papers by men like Professor Findlay, Messrs. Maggs, Moulton, Beet, Pope, Platt, Workman and others, who have the gift of recognising the subjects that are of most immediate interest to preachers and of writing effectively on them.

¹ London : Nisbet & Co. 8vo. Price 7s. 6d.

² Tübingen und Leipzig : J. C. B. Mohr ; London : Williams & Norgate, 1901. Cr. 8vo, pp. vii. + 123. Price 1s. 9d.

³ Rektoratsrede gehalten am 66 Stiftungstage der Universität Bern den 17 November, 1900. Bern : Benteli. 8vo, pp. 24. Price M.o.90.

⁴ Gütersloh : Bertelsmann ; London : Williams & Norgate. Cr. 8vo, pp. 147. Price 2s. 6d. net.

⁵ London : Nisbet & Co., 1900. Sm. cr. 8vo, pp. 77. Price 1s.

⁶ London : C. H. Kelly, 1900. 8vo, pp. 580. Price 5s.

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The Soothsayer Balaam.

By the Very Rev. Seraphim, Bishop of Ostrojsk (From the Russian). London: Rivingtons, 1900. 8vo., pp. 352. Price 10s.

“DECIDEDLY not worth translating,” must be on the whole the verdict on this attempt of a translator, who prefers to be anonymous, to present the lucubrations of the Russian prelate of Ostrojsk to the British public. Occasionally in the text and nearly always in the notes appear traces of an infantile mental attitude, which gathers the flowers of foreign scholarship, mostly German, in heaps as they come to hand; while the power of extracting their essence and arranging their quantified value is feebly and fortuitously exercised. At the same time the spirit of childlike faith in the sacred record which they evince is refreshingly acceptable, and by the term “infantile” above used, no depreciation of that spirit is intended. It is meant rather to intimate the lack of power in the discriminative handling of modern sources, accumulated in such vast volume by recent research. A note on p. 10 tells us that

Fresh evidence cannot be allowed to change opinions established long ago in our orthodox exegesis with regard to the political position of the nations of Syria and Palestine, . . . as these opinions are founded on the direct evidence of the Bible itself.

This seems to assume for “orthodox exegesis” a position assured beyond evidence and above criticism—a dangerous assumption, because uniting and identifying itself with “the direct evidence of the Bible,” with the overthrow or invalidation of the “exegesis” there follows, in the eyes of its votaries, a similar result to the Scriptural record. It is probable that the object of inspiration, so far as it concerns “the nations,” whether “of Syria and Palestine” or others, is to declare their relations and responsibility to God as a moral and

spiritual Governor, supreme over all, and to regard their "political position" only as incidental to this. Those relations are necessarily closer in regard to the people of Israel than in the case of extern races, because a divinely ordered polity formed part of their national existence.

On Preface pp. v.-vi. we read that :—

Scientific researches concerning this portion of the Book of Numbers could never have been considered either quite complete or thoroughly trustworthy, until the seventies of the present (late) century, when the wonderful discoveries made amongst the forgotten ashes of the ancient nations of the East were revealed.

One would suppose that among the authorities guaranteeing these "discoveries," that of Professor Sayce on the Hittite empire, and Major Conder's *Heth and Moab*, which goes over the very ground on which the scene of the Balaam-Balak episode is enacted, and the Tel el Amarna tablets, which have done more than any discovery of the late century to lift the veil from the political position of the nations of Syria and Palestine shortly before the Exodus, would occupy foremost places. On the contrary, the two former are wholly ignored, while the tablets only come in for scanty and secondary mention. The notes are lengthy and often recondite ; they include textual and etymological criticism, exegesis, topographical and ethnographical research, the theories held regarding ancient magic and modern hypnotism ; and fortify these with copious quotations from the list of authorities stated in the preface. Hebrew investigations as to the origin or form of individual words in the text abound. Of these a sample selected purely by accident is the following from chapter ii., "The Blessing and the Curse," p. 41 :—

It is to be noticed that **נָקַב** and **אָרַר**, except in the signification "to prick," "to pierce," "to wound with a word," is also used in the sense of burning (see Steinberg under the word **אָרַר**). The word **אָרַר** is similar to **אָרַח**, and the latter signifies amongst other meanings "to chisel," "to hollow out"; whence proceeds **אָרוֹחַ** a groove, manger, and **הָרַח**, to be inflamed (*cf.* the Latin *areo, uro*).

This sentence is a three-decker of nonsense piled on nonsense.

Let us pass over the *faux-pas* of English which states that the two verbs named "is also used," and consider what can be meant by a Hebrew verb "being used in the sense of burning" *except* in the sense of pricking? Perhaps we have a mistranslation. At any rate the translator has cast his English sentence into a form which insures nonsense, whatever sense may have been in his mind. "The word נָחַר is similar to נָחַר" is an etymological parody of Fluellen's famous parallel of "Macedonia" and "Monmouth". As well might one argue by comparing in Latin *ficus* to *fucus*, or urge that in English foot "is similar to" food, or pillar to pillow. The primary meaning of נָחַר is "to gather" (the fruit) and by consequence "to strip" (the tree) (see Cant. v. 1, Ps. lxxx. 3); as we say "to pluck" feathers and "to pluck" a fowl. There is no noun נָחַר. The word probably intended, but misspelt and mis-pointed, is נָחַר (also נָחַר), but found only in the plur. נָחַר = (1 Ki. v. 6, 2 Chr. xxxii. 28), meaning "stalls for horses". Again we have נָחַר mis-spelt נָחַר (which means "to conceive"). The comparison of the Latin *areo*, *uro* is false to etymology, the latter having been *buro* (cf. *bustum* and *comburo*). But what all this, I mean the blunders, has to do with elucidating the Hebrew verb used as "to curse," it would puzzle all critics from Aristarchus downwards to say. This is no solitary instance. These offensive puddles of ignorant pedantry are constantly in the way for the reader to step into. The verb "נָחַר, to burn, to be inflamed with fury (Fürst, Steinb.);" meets us again, p. 198, *note* 2. And here it may be noticed that a Hebrew verb and noun which have a syllable in common are the subject of two assumptions made by modern German orientalists; (1) that one is derived from the other, which may or may not be true; (2) that the meaning of the derivative must be found also in the root. They forget that a mere accidental quality, often purely secondary, may determine the sense of the derived word; e.g., יָצַח, "oil,"

derived from the verb צָהַר, "to shine". It seems to follow that to assume any *essential* feature as determining the precarious link between this and its primitive is a rash and risky step. As an example of the way in which in this English translation the Hebrew element is "scamped," take p. 212 *note*. In the Hebrew words quoted there the letter ח should appear seven times over. In five of these it is misprinted ה. Earlier instances are on p. 16, *note* 2, סֹאד for סֹאד, on p. 21, ll. 5, 6, the word נָהַר is misprinted נָחַר, and הִנְהַר not only misprinted חִנְהַר, but wrongly translettered as *ganagar*. Again on p. 42 we have a note on another verb קָלַל also meaning "to curse," in its *pihel* form. And this is intended to be the statement, but as printed it is "in the form Ri". Here, of course, pi., the abbreviation of *pihel*, was meant. On p. 144 we have a note on a difficult Hebrew phrase כִּי־רַט (misprinted again as כִּי־רַט): "according to the latest investigations יִרַט (misprinted again as יִרַט) means to lead to destruction. Schultens has proved by many passages that, properly speaking, this word means a path which it is impossible to quit, and which leads to destruction (Job xvi. 14)." In this Job text the verb יָרַץ occurs, which, having two letters in common, may have sufficed for our investigator. But more probably it is a misprint for Job xvi. 11, where יִרְטֵנִי (suffixed with object of 1st person), "he will cast me" occurs. The word is found nowhere else in the entire Old Testament; therefore, whence Schultens got his "many passages" in proof of its meaning is not easy to see. Gesenius notes that the Arabic *warat* = "to throw down, to ruin". "Thy way is precipitous against me," in the sense of "violently opposed to me," might thus be the resulting interpretation.

On page 169 we have a perfectly needless note on שָׁפִי, familiar in the usage of Jeremiah for "a bare hill-top," which gave the proposing seer his wide horizon needed. Rejecting this, the author says, "There is, on the contrary, very good reason to take the word שָׁפִי as corresponding by its formation

with the little word קָדִי.¹ There is no such "little word". He probably means (and mis-spells) קָדִי, used several times with הִלֵּךְ (verb) in the phrase "walk contrary to" of Lev. xxvi.

The author has here picked up a hypercritical fancy of Ewald (to whom he refers) and built it into his argument, encumbering what is tolerably plain by what is obscure and conjectural. Again, on p. 190, he discusses a difference of text between the LXX. and "the Massoreths," who "read," we are told, "וַיִּכְנֹחַ" (from כָּנַח to lie)". A student familiar with the Hebrew Bible would see that this is again a false spelling for וַיִּכְנֹחַ and כָּנַח, but others might puzzle themselves blind in search of a possible sense. Similarly on p. 142 *note* (end) we read of "a confusion made by the Septuagint on account of the likeness between the letters of two Hebrew words סָכַן (point סָכַן) . . . and בָּזָה, to despise". Here the latter word should be בָּזָה. To urge the likeness of two sets of letters, and then thus to mangle one of them, is the *ne plus ultra* of non-venial sins of transcription.

There are plenty more of this sort of blunders, but space demands that we pass from form to substance. The author has highly elaborated his portraiture of Balaam. It is the *chef d'œuvre* of the volume. We learn (p. 77) that "he had the gift of inspired foresight, of vision, of foretelling," repeated (p. 80) in "he could foresee as well as conjure," and combined . . . "the sorcerer with . . . the seer". Here follows in some three pages an attempt to trace these powers etymologically in his name—not very successful nor decisive—as "master of the word and action," p. 83. "He is represented as a Chaldean soothsayer gifted with powers of exorcism and cursing," to which end "he made use of his wonderful vigorous powers of will," p. 84. The question is then raised,

¹The English syntax is again faulty; if we pursue the sentence after קָדִי we read, "and by its subordinate position (and shortness) *serves* . . . only to determine the manner of going". Here "corresponding" requires "serving".

was he really so endowed, or were his claims delusive? It is settled (p. 89) by affirming the reality, "that he called forth or removed misfortunes, with God's permission, by means of some supernatural innate force of will". "Trances similar to hypnotical sleep, or in a state of ecstasy," had been previously ascribed to him on p. 84. The question is then raised, "How did he discover this faculty in himself?" (p. 89). Then follows a brief statement of the Chaldean profession, study and practice of ancient magic, while a note (p. 91) informs us that "Experimental knowledge is meant here under the name of mysterious sciences" . . . and that "the enchantress of Endor belongs to the class of powerful mediums". The result is that Balaam (p. 91) was "surrounded" in his Aramean home "by sufficiently favourable circumstances for the development of his wonderful gifts" . . . "had abundant opportunities for trying his powers" . . . with "the result" that "he discovered in himself *peculiar forces*"—in what consisting? is the next question; and to answer it we travel back again over "hypnotism" and "self-confident will". But a subsidiary question is raised (pp. 92-3), was he "likewise . . . a clear-sighted wise man?" After a comparison of Solomon, Ahithophel, Ethan, Job's four comforters, and other samples of Eastern wisdom we read that:—

It is reasonable to suppose that Balaam was acquainted with science to the same extent, for the Chaldean magi were also called *wise men* (Dan. ii. 12, etc.). Balaam, as a conjuror and foreteller, must also have been a wise man, and had the same knowledge of life as the wise men of Israel (pp. 95-6).

"An extraordinary lively imagination . . . a strongly developed memory . . . an eye for symmetry and an ear for harmony" are some few of "the characteristic features of the spiritual organism with which Balaam must have been endowed" (p. 94).

Space fails us for the completion of this somewhat ideal portrait, but the above will enable the reader to form his opinion. We think it will be that our author displays an excess, rising to exuberance, of imaginative rhetoric, and a

defective logic. His geography is diffuse, but weak, *e.g.*, we learn on p. 175, *note* 1, that "Mesopotamia" is "according to Deut. xxiii. 5, the river Aram, Northern Syria, near Tipsak and Circesium". There is no "river Aram" in Deut. *loc. cit.* or elsewhere, and "Circesium" is far away south-eastwardly down the Euphrates. He has confused this with the Hittite "Carchemish," although elsewhere he appears to know the distinction, *e.g.*, p. 24, *note* 1. A little sketch map like that prefixed to Professor Sayce's "Hittites" would have cleared up, or rather wholly spared, this geographical muddle of discursive notes.¹ His topography of the Bamoth-Baal, a region to which Major Conder, as above noted, furnishes a lucid clue, lacks similarly that clear-cut outline which presents the scene to the life, and gives the setting to the picture.

The exegetic matter (and often the textual criticism) proceeds wholly from the standpoint (natural to the author but therefore to the English reader precisely the reverse) of the Græco-Sclavonic, or the Russian "orthodox" versions, quoted again and again in native Ruski in the notes. By the English translator all this should have been sunk.

¹ Again on p. 23, the Amu "lived in the north-east of Egypt"—perhaps a translator's slip for "to the north-east". The attempted identification of Chittim and Het, p. 241, *note* 1, may be doubtfully classed as geographical or Hebraistic. It could hardly have occurred to a writer who knew that Chittim begins with a 𐤇 and Het with a 𐤇 . For this last we have all the Egypto-Assyrian variants of Heta, Hita, Huta (Har or Hal), Hattai and Hatti (pp. 22, 26)—a needless bewilderment.

HENRY HAYMAN.

The Reformation.

Eras of the Christian Church.

By Williston Walker. Edinburgh: T. & T. Clark, 1901. Cr. 8vo, pp. 478. Price 6s.

THE series of handbooks on Church history entitled *The Eras of the Christian Church*, edited and for the most part written in the United States, is already favourably known in Britain, especially since the publication of Mr. Vernon Bartlet's excellent volume on the Apostolic Age. This volume on the Reformation is contributed to the same series by Professor Walker of Hartford, and it may be said at once that it is fully worthy of its fellows. It is no easy matter which the author has undertaken, to treat within the compass of five hundred pages a movement so widespread, so profound and having so many centres as the Reformation. He has avoided the certainty of failure by wisdom in delimiting his field and in choosing his method. He has not thought it necessary to follow out the Reformation into all its issues, and has sketched but "cursorily the political struggles of the later Reformation age," so obtaining space to "treat with relative fulness its initial and formative stages". And at the same time he has refrained from crowding his picture with subordinate personages and details. So far as these are essential to a true presentation of the movement they are skilfully grouped in the seventh and eighth chapters, which describe the fortunes of the Reformation in the outlying countries, and the views of the radical extremists. England is specially reserved for full treatment in a separate volume. The bulk of this volume is thus left clear for comparatively full presentation of the three central streams of the movement.

In face of the acknowledged difficulty of the writer's task it is perhaps ungracious to suggest that the introductory chapter would well have borne considerable expansion. For those who come fresh to the study of the Reformation nothing is more essential than a clear view of the condition of the Church at the end of the Mediæval period, its doctrinal corruption and its moral degeneracy—such a view as is given in the opening chapters of Professor Fisher's excellent work on this subject. The old rubric, *Reformers before the Reformation*, may be somewhat effete; nevertheless, there is something very impressive in the recognition of the reforming movement of the sixteenth century as due to the sudden expansion of a stream of evangelical life and teaching which, often very thin, often obscured and still more often misnamed, had persisted through many centuries alongside of the broader stream of Catholic tradition. This, however, is a question of proportion, and Dr. Walker's introduction, so far as he has carried it, is clear and accurate.

The greater part of his material is naturally grouped round the names of Luther, Zwingli and Calvin. Through the very complicated history of the German Reformation he threads his way with ease and certainty. He has a quick eye for the bearing of political considerations on many of the critical religious problems of the age. Just emphasis on this factor is particularly important, as, for example, in regard to the Marburg Colloquy, to whose comparative ill-success this consideration largely contributed. Luther's reluctance to meet Zwingli and his whole attitude throughout the conference are only to be properly understood in view of his unwillingness to appear associated with him in imperial politics.

Zwingli is beginning to receive some of the attention formerly concentrated upon his two greater compeers. Of him it has been lately said that if Luther, Melanchthon, Zwingli and Calvin were to appear to-day, the one who would have to do least to adapt himself to modern ways of thought and the man who could soonest gather an enthusiastic following would be Zwingli. The remark opens a field

for curious speculation. Which of the four, for example, would be most amazed at the use to which his name is put to-day? To the Zurich Reformer Professor Walker does full justice. On the Eucharistic controversy he makes it clear that Zwingli's intense polemic was directed against every theory of physical presence in the elements, against that so strangely advocated by Luther quite as much as against the Roman view. The whole account of Zwingli's work at Zurich is excellently well done.

Not less successful is the presentation of John Calvin, his character and his influence. In distinguishing Calvin's views from those of his two predecessors the writer avoids the mistake of throwing their respective theologies into excessive contrast. He rightly lays stress on the fact that the difference between them was in many points difference of emphasis rather than of principle. His method of dealing with the problems of Calvin's policy and his government of Geneva is marked by candour and insight. And, in fact, this is one of the conspicuous qualities of the book and a very welcome one—the exceeding fairness of the author's judgments. This extends even to those who were opponents of the Reformation. A fairer estimate of the various personalities and forces which were engaged in the great struggle it would be difficult to find.

C. ANDERSON SCOTT.

A History of the Church in Scotland from the Earliest Times down to the Present Day.

By John Macpherson, M.A., Author of "Commentary on the Epistle to the Ephesians," "Christian Dogmatics," etc. Paisley, and 26 Paternoster Square, London: Alexander Gardner, Publisher to His Majesty the King, 1901. 8vo, pp. viii. + 458. Price 7s. 6d.

BEFORE entering upon the field of ecclesiastical history, Mr. Macpherson had done good service in other departments of theological literature. In the series of handbooks for Bible classes and private students edited by Professor Dods and Dr. Whyte there are three that bear his name—*The Westminster Confession of Faith*, *The Sum of Saving Knowledge*, and *Presbyterianism*, all of which are executed with competent knowledge and insight. Then in the field of exegesis Mr. Macpherson has given us a *Commentary on the Epistle to the Ephesians*, and in that of systematic theology a work on *Christian Dogmatics*, both volumes displaying thorough acquaintance with the province to which they relate, and a decided gift of clear exposition.

And now, in the book bearing the above title, Mr. Macpherson comes before the reading public in the character of a Church historian. In a goodly octavo volume of 441 pages he undertakes to give his readers an account of ecclesiastical and religious movements in Scotland, from the original planting of Christianity down to the close of the nineteenth century. To the execution of this undertaking, he has brought to bear all those qualities which rendered him successful as annotator and expositor. Within the comparatively small compass of twelve chapters, we have a vast amount of well-digested information. The outlining and proportioning of the successive periods in the ecclesiastical

history of the country reveal a just appreciation of the relative importance of the movements, and the headings of the chapters are happily conceived and worded.

There are histories and histories. Some that profess to be such are merely chronicles, enumerating facts and factors, dates and deeds in a dull dry-as-dust fashion, with nothing of colour or atmosphere to render the narrative living and warm, with nothing that reveals appreciation of movements or insight into the forces that make the history of a people. To this class of historical writings there belongs worthy and wordy Wodrow's *History of the Sufferings of the Church of Scotland*, and perilously near to it, if not actually within it, there come the eight cold and colourless volumes of John Hill Burton's *History of Scotland*.

Mr. Macpherson's work is more than a chronicle. It may not be one of original research such as that of Dr. Hume Brown—too many of the books mentioned by our author in the "Literature" prefixed to the several chapters are of second rate and even third rate value—and it may not rank alongside of that marvellous product of historical genius, John Richard Green's *Short History of the English People*. Still, it is history in the best sense of the word. It is the work of one who is a thinker as well as a chronicler, who has the artistic feeling in addition to the collecting instinct.

By some critics Mr. Macpherson may be charged with being too extreme and unqualified in his estimate of particular men and movements. In the chapter which deals with the "Ascendancy of the Moderates" he says of Principal Robertson's administration that, although it was extolled by many of his contemporaries and immediate successors, "by more recent critical historians of the Church and period it has been almost unanimously condemned". That is too sweeping a statement. Mr. Macpherson's chapter was probably written before the publication of Sir Henry Craik's *Century of Scottish History*, and so that most recent apology for moderation and the moderates could not modify his opinion as to the eighteenth century leader's place in present day estimation. But he surely is not ignorant of Principal John Cunningham's

estimate of the service rendered by Robertson in strengthening patronage and improving what the St. Andrews historian calls "the criminal procedure of the Church". Has he forgotten Dean Stanley's lecture on "The Moderation of the Church of Scotland," in which the policy of Dr. Robertson—that "model of ecclesiastical statesmanship, the true Archbishop of the Church of Scotland"—is lauded for its "complete independence of worldly influence combined with complete vindication of the superiority of the law to ecclesiastical caprices"? Moderatism has still its apologists, and Erastianism its advocates.

Other reviewers may find fault with our author's treatment of certain movements on the ground of inadequacy and of names conspicuous by absence. It certainly seems strange to read an otherwise admirable narrative of the 'Ten Years' Conflict, with its consequent separation, without ever coming upon the name of such a protagonist as Robert Smith Candlish. To some it will seem even more strange to find that neither at that crisis of the Church in Scotland, nor at any subsequent stage of her history, is James Begg so much as mentioned. Surely he was, in his day, as potent a factor in the ecclesiastical life of the country as, say, Dr. Robert Lee or "Mr. David Macrae of Gourock," both of whom obtain mention in the closing chapter devoted to "Recent Ecclesiastical Developments and Religious Movements".

For such blemishes the author alone is responsible; but there are others responsibility for which must be shared jointly by author, printer and publisher. Either proof revision has been entrusted to an incompetent reader or portions of the book have been carried through the press with such extreme haste as not to admit of any revision at all. There are errors in spelling, and some of these rob the sentence in which they occur of all point. Thus Andrew Melville is made to call his sovereign, "God's silly vessel," instead of vassal; and the wife of John Welsh of Ayr—worthy daughter of John Knox—who repelled with scorn the suggestion of the same royal bully that she should persuade her husband to submit to the bishops, by spreading

out her apron and saying, "Please, your Majesty, I'd rather *kep* his head there," has the force and grim reference of her words taken out of them by the meaningless substitution of, "I would rather *keep* his head there".

There are inaccuracies in grammar, such as the coupling of a singular nominative with a plural verb, and *vice versa*. There are transpositions in the figures of dates, as for example when Benedict XIII., the anti-Pope, is stated to have claimed papal rank "from A.D. 1378 to A.D. 1714," and when, on page 243, the active persecution of John Brown of Wamphray is said to have begun "in May, 1762," although shortly before that the author of the *Apologetic Narration* is represented as "probably settled in Wamphray about 1638". And there are blunders not a few in the naming of places and persons. Thus the Galloway covenanters who captured Sir James Turner in Dumfries are represented as thereafter marching all the way to "Argyleshire" instead of stepping into Ayrshire. In the case of persons, Principal Hadow, the opponent of the Marrow men, figures as "Principal Haddow"; Thomas Colier, one of the founders of the Relief Church, as "Mr. Collier"; Lord Rutherford as "Mr. Rutherford afterwards a distinguished judge". John Brown of Haddington, author of the *Self-Interpreting Bible*, receives at the hands of Mr. Macpherson what no university conferred upon him during his life, the honorary degree of D.D.; and Sir Henry Moncreiff Wellwood, the biographer of Dr. John Erskine, suffers a double disfiguring of his name which appears in two successive chapters as "Sir H. Wellwood Moncrieff".

These and other inaccuracies are obviously slips either of the penman or the pressman. The exercise of a little care in revision of the proofs would have rectified them, and it is safe to predict they will not disfigure the pages of subsequent editions of a work which so amply merits reprinting.

C. G. McCRIE.

Sermons on Faith and Doctrine.

*By the late Benjamin Jowett, M.A., Master of Balliol College.
Edited by the Very Rev. the Hon. W. H. Fremantle, D.D.,
Dean of Ripon. London: Murray, 1901. Cr. 8vo, pp.
354. Price 7s. 6d.*

AN evident attempt to rescue a remnant of faith in the Unseen from extinction in many minds hard pressed by special temptations to unfaith, such as the last quarter of the nineteenth century presented, is the keynote of these discourses. A disciple, on the contrary, of St. Paul, echoing that Apostle's determination "to know nothing" among the doubters of our day, "but Jesus Christ and Him crucified," would find but little to foster his resolution, and, candour compels the avowal, would find not a little to shake it. Yet the attempt to find a common standing ground, where the rescue of that remnant may be effected, is boldly and honestly made; and may with a large class of minds be successful, or at any rate prove sympathetic and acceptable. True, this common ground is, from a Christian standpoint, largely neutral territory. The great primary attributes of God, Love, Justice and Truth, are repeatedly invoked. They emerge ever in the foreground; and the effect of their prominence is to overshadow all that is most characteristic of "God in Christ reconciling the world to Himself," through the incarnation and redemption effected by the Divine Son, and through the sanctifying and sacramental grace imparted by the Holy Spirit. The reader, indeed, rises from the perusal of these sermons with the thought, what a first-rate philosophic heathen the late Master of Balliol would have made, how enthusiastic a preceptor, how illustrious an example, of the Platonico-Pyrrhonist School! He might

have been "a guest" not "with Daniel at his pulse," but with Socrates at his pint of hemlock; might have discoursed of the good, the true, the beautiful, the ideal good as rooted in the idea of God, have insinuated a qualm of doubt as to the conclusiveness of the argument in the *Phaedo*, have shown how the doctrines of all the leading schools might be "reworded" into each other, and have ended by vowing the final cock to Asklepius, as the curtain fell.

"On Faith and Doctrine" is their assumed title, *i.e.*, on a faith independent of creeds and a doctrine which soars above dogma. Yet there are here and there noble passages which individually command assent and compel acceptance. Take, for instance, the statement on p. 15 of the inherent and insuperable "distance between man and the lower animals".

Even in his external characteristics the difference is enormous. How, in any struggle for existence, could the brain of man have been developed, which is said to be three times as great in proportion to his size as that of any known animal? How did he acquire his upright walk, or the divisions of his fingers, or the smoothness of his skin, all which might be useful or suitable to him in his human condition, but could not have tended to preserve him in his previous struggle. How did he learn to make or use tools, and especially the greatest of all of them, that is, fire? Who taught him language, or gave him the power of reflecting on himself, or imparted to him the reverence for a superior being, of which there seem to be no traces among the animals? . . . The approximation, though striking to the eye, is not in what is characteristic of man, but in what is not characteristic of him. Still the chasm remains between the jabbering of animals and the language of man, between the stationariness of animals and the progress of man, between the instinct or imitative powers of animals and the reason of man.

Again, in the "Additional Sermon on Friendship" we find some noble thoughts. There, indeed, the thinker's course was more unfettered. He had all the ancient world behind him where to choose, and justly remarks that, "partly owing to the different character of domestic life, the tie of friendship seems to have exercised a greater influence among the Greeks and Romans than among ourselves". He notes with enthusiasm the open door of friendship in youth; and after discussing the triple-graded friendship of "the ancients,"

adds, in reference to the highest kind, that "for the sake of the noble and the good":—

They seek to impart to one another the best which they have; they inspire one another with high and noble thoughts; they may sometimes rejoice together over the portion of their work which has been accomplished, and take counsel about that which remains to be done. . . . They desire, if I may use a homely expression, to keep one another up to the mark; not to allow indolence, or eccentricity, or weakness, to overgrow and spoil their lives.

Again, who would not concur heartily in the following founded on "One having authority" (St. Matt. vii. 29)?

In the exercise of authority there must be a basis of kindness and goodwill; but many other qualities are also required in those who would influence or control others. Perhaps there must be a degree of reserve, for the world is governed not by many words but by few, and nothing is more inconsistent with the real exercise of power than rash and inconsiderate talking. We are not right in communicating to others every chance thought that may arise in our minds about ourselves or about them.

As a counsel of prudence, from one who had felt the cares of office, this reads masterly.

The following gives probably a truer key to the preacher's mental standpoint than any other of equal length:—

It is not absurd sometimes to discard the ordinary use of language, and to seek to form a conception of religious truths without employing the technical terms in which theologians have described them. Half the controversies in the world would have been at an end, if this condition had been imposed upon them, neither can we really understand religious or any other propositions if we are unable to "re-word" them.

And the preacher invites us to see what follows, if we apply this method to "our judgment of men"; adding, "we can no longer divide them into theists and atheists, religious and irreligious," etc. Of course, when for exact language inexact is substituted, all tests become hazy and all distinctions, which the exact imposes, tend to vanish. In proportion as a science is exact, it at once becomes unscientific by the process, and loose thought follows loose language. Try it by "re-wording" a proposition of Euclid. "Too severe a test," some one would say. Well then, try it by re-wording

an Act of Parliament, or the medical diagnosis of diseases. No sane man would attempt this happy-go-lucky method with any subject which he regarded as supremely of importance. Jowett did not regard theological distinctions as important, and therefore recommends the experiment *in vili corpore*, as it appeared to him. Of course, as a mere mental exercise for ourselves, such "re-wording" may have its use; but to erect it into a practical standard of judgment, which he clearly does, is to trifle with the truth which language was meant to guard.

He gives us in effect a sample of his method on p. 351, where, as an illustration of how friendship may flow out of a religious principle, he quotes, and at once re-words, Ps. lv. 14 (Heb. 15). "'They walked together in the house of God as friends';¹ that is, if I may venture to paraphrase the words, 'They served God together in doing good to His creatures'." There is something approaching a travesty in this sample. The thought of the original founds companionship on the most solemn act of Divine worship in the temple; the preacher distorts it into human beneficence outside. "Peter and John went up into the temple at the hour of prayer," and on their way healed the impotent man outside. The actions which the sacred narrative distinguishes, Dr. Jowett by his "re-wording" confounds. In short to "re-word" means "to explain religion quite away".

And this compels the further remark that the preacher's quotations, in his treatment of them, lose their original point, and come in merely as garnish to a preconceived idea. So he treats Rom. xi. 32, and Gal. iii. 22 (of "God concluding all in unbelief," or "under sin"). St. Paul's context in each case shows that his meaning refers to the special mercy of salvation through Christ being thrown open to all without preference. The preacher uses them as if declaring a wholesale mercy to those who have never heard of the name

¹The phrase "as friends" is wide of the mark: "in the (festal) crowd" is Bishop Perowne's rendering: "with the throng" is R. V. Dr. Jowett here follows the paraphrase, misleading in this instance, of the Prayer-Book Psalter.

of the Saviour. St. Paul's argument in Rom. x. 13 f., "whosoever shall call upon the name . . . shall be saved. How then . . . call on him in whom they have not believed? How . . . believe in him of whom they have not heard," etc., would be an *argumentum nihili* with the preacher. He would probably not shrink from re-wording the Lord's Prayer, the baptismal formula, and the apostolic benediction.

On p. 246, repeated in effect on p. 249, we have the astounding statement, "The life of Christ is the life of a private man, which stands in no relation to the history of the Jewish nation". Surely Our Lord's own words before the High Priest (St. John xviii. 20), "I ever taught in the synagogue and in the temple whither the Jews alway resort; and *in secret have I said nothing*," are an express contradiction of the preacher; just as the entire acts and words of the Holy Week are a general refutation of his statement. Even the chief priests and Caiaphas knew better than this (xi. 48, 50, 51). They saw clearly the closest relation between His "life" and their "nation," and took their measures expressly on that ground.

So on the even more vital and awful question of what men may pray for (p. 255), one too deep in its roots to be argued here; it is enough to say that every one of the Lord's own healing mercies contradicts the canon which the preacher seeks to lay down. Finally, the sermon on immortality (pp. 317 f.) is argued throughout without any definite reference to the Resurrection of Christ as its basis in fact. The sublime words, "I am the Resurrection and the Life," nowhere appear; while a statement on p. 321 (bottom), "Nor, again, should I be disposed to rest the belief in immortality *on any past fact, once happening in the course of the world's history*" (our italics), appears explicitly to renounce any such basis. How far this squares with the universal tenor of apostolic preaching, "Jesus and the Resurrection," and more particularly with St. Paul's express and elaborate vindication of it in 1 Cor. xv. 12-18, any average reader can judge for himself.

HENRY HAYMAN.

Pro Patria! Sermons on Special Occasions] in England and America.

*By Rev. C. W. Stubbs, Dean of Ely. London: Elliot Stock.
Pp. 182. Price 6s.*

"I say unto you."

By J. W. Owen, B.A. Oxon.. Melbourne: Melville Mullen & Slade. Pp. viii. + 220. Price 7s. 6d.

Studies of the Portrait of Christ, Vol. II.

By Dr. George Matheson. London: Hodder & Stoughton. Pp. 357. Price 6s.

Evening Thoughts.

By Rev. Paton J. Gloag, D.D. Edinburgh: T. & T. Clark. Cr. 8vo. Pp. 284. Price 4s.

The Miracles of Jesus, as Marks of the Way of Life.

By Rev. Cosmo G. Lang, M.A. London: Isbister. Cr. 8vo. Pp. 296. Price 6s.

THE contents of the first volume would be more accurately described as addresses. They are hardly sermons. They deal with subjects of the most diverse character. "A Thanksgiving for Shakespeare," "The Rosary of St. Michael," "The May Festival of Church and Labour," "The Health Right of the People," are among the titles, and give a very fair idea of the scope of these collected addresses.

It is right to say, as the author explains, that the publication is due more to importunities for a memorial volume, than to there being any confident message, or even to their own intrinsic importance. The different subjects have no interrelation, other than the well-known attitude of the Dean to

Christian social thought and life. These several addresses have not the continuity of thought that many readers will remember in *Village Politics*. The truth is they are very loosely thrown together. A lumbering sentence like the following is not uncommon. "It is the contention indeed of those who accept the Christian philosophy of history as the true one, that the struggle for liberty in its various forms which has in effect been the subject of the civil history of modern Europe since the time of Christ, is directly to be traced to the primary Christian doctrine of the intrinsic value of the human soul as such" (p. 166).

By far the best of the addresses are one on International Peace, a luminous statement made at the Hague in the Embassy Chapel when the International Peace Commission was sitting there; and one on the Creed of Christian Socialism. The latter is diffuse, and, in regard to the form, open to criticism; but has the directness and thoroughness which characterise the author's works whenever he has the necessary leisure to mature expression.

The book is fresh and interesting, though fragmentary.

Mr. Owen's book is a somewhat elaborate effort to state afresh the supreme authority of Christ. There is a feeling of strain throughout the work. Terms are changed, sometimes gratuitously; as when the author adopts for the Apocalypse "The Book of the Unveiling"; the word "Katholick" as a protest against the exclusive use of Catholic by a single school or church.

The author describes his work as an essay in constructive religious meliorism. The first forty-five pages are taken up with prefatory note, another note of ten pages on the due use of terms, and an autobiographical introduction. In this last he narrates previous mental and moral errancy. To avoid the constant repetition of "writer," the name of "The Outcast" has been assumed, partly that it may stir some kind-hearted people's sympathy and so incline their ears to hear, and partly because it truly describes, to himself at

least, the position in which his expression of what he has come to regard as the Way of Truth seems to have landed him, in great measure, for the remaining days of his earthly pilgrimage (p. 14).

A curious limitation appears, however, in his reactionary doctrine of the Church. Schism is still a fearful bogey in his imagination, although to other minds equally loyal to Christ that which he so describes would mean evangelic freedom.

The book is an earnest, honest piece of work ; but has not the sharp personal imprint that betokens the true teacher.

Dr. Matheson has been encouraged by the cordial reception of his first volume to prepare these later studies for the press. The scope of the present volume is from the Feeding of the Multitude at Bethsaida Julias to the supreme event on Calvary. There is a continuation of the same method as in the former work. The human development of Jesus is again the leading purpose. We have the same rare insight, occasional extravagance of fancy and interpretation, boldness of penetration and independent imagination everywhere. Certain words seem to fascinate him for the time being, getting down on the paper by their own importunity rather than because they are the most apposite word at the moment ; "glittered" is an instance on pp. 2, 218.

There is much pleasant and helpful reading of a stimulating and devotional kind ; but the author does not attain the same uniform excellence as in the first volume. In particular the devotional paragraphs appended to each chapter are not so spontaneous. They are indeed more of the nature of soliloquies than of prayers. The work is fresh and a real help to the devout life ; and is cordially to be welcomed alike for its strength and beauty.

Dr. Gloag has brought together in this volume some thirty sermons. They are representative of his ministry of fifty years. The book is of the nature of a memorial volume. It

is dedicated to the three parishes in Scotland where the author laboured; and his old people are sure to welcome this remembrance of days that are gone.

The subjects are not consecutive. Great variety indeed obtains. All are either ethical or doctrinal; they all touch practical life. Among the themes may be mentioned: Christian Courage, The Test of Experience, Angels Examining the Scheme of Salvation, Immortality the Characteristic and Responsibility of Man, The Joy of Jesus. They are earnest, even statements of doctrine, duty and aspiration.

Mr. Lang gives us a notable volume of sermons. They are very human, simple, earnest, lucid, luminous. They place the author in the front rank of Anglican preachers.

There is nothing showy or pretentious. Learning is not obtrusive; but the knowledge of the human heart is intimate and wide. They are not apologetic sermons. Neither are they mere hortatory spiritualisings of the miracles. There is a strenuous directness and an intense devoutness which give singular power to these pages. The restatement of the miracle aims at and as a rule strikes the conscience. The spiritual significance is seized upon, skilfully illustrated and enforced. It is always fresh and suggests some pregnant truth of life.

Any of the chapters will show the method. Take the very first: The Water made Wine. There are four sections: 1, Jesus at the Marriage Feast; 2, Jesus and His Mother; 3, The Water and the Wine of Life; 4, The Best at the Last.

The treatment of the man sick of the palsy may also be instanced. Again there are four sections: 1, The Faith of Friends; 2, The Secret of the Sick Man; 3, Social Palsy; 4, Forgiveness.

"The faith of the friends availed for the sick man's healing. . . . The linking of lives is one of the common mysteries of the world. The forces that mould men's lives have often their springs in the lives of others" (pp. 62, 63).

“ But how is it (repentance) to be aroused? Many of the older methods avail no longer. Threats have lost their terror. It is vain now to draw pictures of the doom of the sinner, such warnings were once too common; they have lost their power. . . . The face of the man in the street as he listens to the appeals of a street preacher is a sign of the times. The sense of sin, the revival of conscience, can only come through the attractive constraining power of a vision of goodness. The man sick of the palsy must be brought into the presence of Christ. . . .” (p. 73).

“ There is some old sin, haunting ever the chambers of memory, restless, unappeased. There is some ‘root of bitterness springing up’ and spreading its bane over all the energies of the soul. It may be in itself apparently small, a grudge, perhaps, which I will not forget; a resentment which I will not conquer. It may be a crossness of temper; an indulged irritability; a germ of jealousy; an uncontrolled looseness of speech; a habit of censorious judgment; a love of gossip; a reluctance to pierce softness of living with the sacrifice of discipline. . . .” (pp. 67, 68).

These are specimens of passages all through the book. The book is so strong and worthy that it is an ungracious task to so much as intimate blemishes. In a second edition, however, such a barbarism as “scything,” “a peasant scything the grass” should be removed.

W. B. COOPER.

1. Modern Criticism and the Preaching of the Old Testament.

Eight Lectures on the Lyman Beecher Foundation, Yale University, U.S.A. By George Adam Smith, D.D., LL.D., Professor of Old Testament Language and Literature, United Free Church of Scotland College, Glasgow. London: Hodder & Stoughton, 1901. 8vo, pp. xii. + 325. Price 6s.

2. Student's Hebrew Grammar, with Exercises and Vocabularies.

By Michael Adler, B.A., Minister of Hammersmith and West Kensington Synagogue; Senior Hebrew Master at the Jews' Free School, London. London: D. Nutt, 1901. 8vo, pp. viii. + 196. Price 3s. 6d. net.

3. Die Geschichtlichkeit des Sinaibundes.

Untersucht von F. Giesebrecht, Professor der Theologie an der Universität Königsberg. Königsberg i. Pr.: Thomas & Oppermann; London: Williams & Norgate, 1900. 8vo, pp. 65. Price 1s. 2d. net.

4. Studien zur Religions- und Sprachgeschichte des Alten Testaments.

Von Dr. Willy Staerk, Lic. Theol. II. Heft (I. Prolegomena zu einer Geschichte der israelitischen Väter sage; II. zur Geschichte der hebräischen Volksnamen). Berlin: G. Reimer, 1899. 8vo, pp. vi. + 85. Price M.3.

5. Ueber die Abfassungszeit des Tritojesaia.

Von Dr. Eno Littmann. Freiburg i. B., Leipzig und Tübingen: J. C. B. Mohr; London: Williams & Norgate, 1899. 8vo, pp. vi. + 52. Price M.1.50.

6. Der Gottesknecht des Deuterojesaja.

Eine kritisch-exegetische und biblisch-theologische Studie von Lic. Theol. Gerhard Füllkrug. Göttingen: Vandenhoeck und Ruprecht; London: Williams & Norgate, 1899. 8vo, pp. vii. + 119. Price 3s.

1. IF justice is to be done to Professor G. A. Smith's book, its title must be noted—*Modern Criticism and the Preaching of the Old Testament*. Its aim is not to establish critical results but to popularise them and to show their practical bearing. The Old Testament scholar will find little information here that is new to him, but to the working minister and the educated layman the book is meant to fill what is widely felt to be at present a serious gap. Dr. Smith has special qualifications that fit him to mediate between the expert and "the man in the street". He speaks at once with knowledge of his subject and sympathy with the perplexities of a transition period. He has the gift of clear exposition and the command of interesting language. Himself a born preacher, he may be listened to with confidence as he shows the preacher how to use the Old Testament, and fixes on the points that are of permanent homiletical value. At the present juncture the book before us possesses something of the character of a manifesto, similar to the interesting and suggestive article, "The Old Testament in the Light of To-day," by Dr. Driver in the *Expositor* of January last.

The eight lectures that make up the present volume were delivered before the Yale University in 1899, and are printed very much as they were spoken, except that into some of them additional matter has been introduced, based upon three more recent works, Driver's essay in Hogarth's *Authority and Archaeology*, Budde's lectures on the *Religion of Israel before the Exile*, and Charles's *Critical History of the Doctrine of a Future Life*. Lecture VII. has been entirely rewritten for the purpose of introducing a detailed account of the influence of the prophets upon the social ethics of Christendom.

Although, as we have said already, our author does not seek here to *establish* the results accepted by modern criticism, he finds it necessary in the first two lectures to pave the way for the practical treatment followed in the other six.

Lecture I. seeks to prove from the New Testament that Old Testament criticism is not only a liberty but a duty. While we find Jesus and His Apostles treating the old Testament as of abiding validity, Jesus yet deals very freely with some of the requirements of the Law. While the Apostles of our Lord manifestly believed even in the inspiration of the text of the Old Testament, their methods raise critical questions at every turn. Not only do they cite extra-canonical writings and appeal to questionable traditions (1 Cor. ii. 9; Heb. xi. 37; Jude 9, 14 f.), but they quote the Old Testament for the most part in the Septuagint version, and that even in cases where the Greek conveys an opposite sense from that intended by the original writer (1 Cor. xv. 55). They quote from memory, they mix up different Old Testament passages, and appear at times (*e.g.*, 1 Cor. ii. 9) to fuse an Apocryphal quotation with one from Isaiah. Still more remarkable is the Apostles' exegesis in some instances (*e.g.*, 1 Cor. ix. 9; 2 Cor. iii. 13 ff.; Gal. iv. 22 ff.). From all the phenomena taken together, Dr. Smith considers that we may infer, on the one hand, the abiding value of the Old Testament for the life and doctrine of the Christian Church, but, on the other hand, that the Church is not bound to obedience to all its laws or to belief in all its teachings. She must discriminate, as her Master did, and she will be helped to do this by facing the problems of textual, literary and historical criticism. The author appears to us to accomplish his purpose in this lecture, and that in a fashion which has a good deal of originality about it.

Lecture II. gives within the compass of 44 pages one of the best sketches we are acquainted with of the course and character of modern criticism. Our author has no difficulty in showing, in the first place, that the historical criticism of the Old Testament is neither so recent in its origin nor so precarious in its results as is often alleged. It had its

pioneers as long ago as Simon (1680) and Astruc (1753), and the movement was carried forward by Eichhorn, Ilgen (the discoverer of the second Elohist), Geddes, Vater, de Wette, Bleek, Ewald and Hupfeld (who arrived independently of Ilgen at his results and established them on a sounder basis). In this way, as Dr. Smith points out, the main lines of the analysis of the Hexateuch had been laid down before the middle of the nineteenth century, and all subsequent investigations have only confirmed and developed them. We need not linger on the services rendered by more recent critics, like Kuenen, Wellhausen, Robertson Smith, Driver, Briggs, who have also done much for the prophetic and poetical books. Scripture students who have worked hard on the Old Testament for years *know* that criticism has been victorious all along the line, and that the traditional conception of the Old Testament is as completely superseded as the Ptolemaic conception of astronomy. The strength of the critical position, as Dr. Smith shows, lies in the fact that its grounds are historical not philosophical, that its conclusions are reached *a posteriori*, by induction, and not *a priori*, as part of a system. Our author is equally convincing when he shows that there is no antagonism between criticism and archæology.

Lecture III. is one to which many will turn with interest. Under the title "The Historical Basis in the Old Testament" it deals with the question, What does criticism leave us in the Old Testament? Addressing himself especially to preachers, Dr. Smith points out to them how much there is in the historical books (leaving out of account for the moment the Hexateuch) whose authenticity is unquestioned, *e.g.*, the Song of Deborah, the Dirge upon Saul and Jonathan; that many of the stories of the Judges are universally accepted as historical; and that with Samuel we enter upon real and indubitable history. He notes too, in passing, the relief that criticism affords the preacher, relief sometimes *intellectual* (as when it shows him that we have often duplicate narratives of the same event, as, for instance, David's introduction to Saul), at other times *moral* (as when

it proves that David's dying charge to Solomon in 1 Kings ii. is probably late and unhistorical). How rich, again, in homiletical material is the story of Elijah! And even if, with the great majority of recent critics, the Davidic element in the Psalms has to be reduced to very meagre proportions, the religious value of the Psalter does not suffer. Nor are the profound moral and religious truths with which the stories of the Creation and the Fall are charged, discredited by the fact that their framework is myth and legend similar to what we have recovered from Babylonia. Even the historical value of the early chapters of Genesis, he thinks, is not wholly destroyed by their legendary character (p. 92). The stories of the patriarchs, although in them personal and tribal history are often confused, and later conceptions and conditions transferred to an early date, have at the heart of them historical elements. But, more important, the power of these narratives on the heart, the imagination, the faith of men can never die.

Lecture IV. deals with the evidence for a Divine Revelation in Israel. Our author finds in Israel's *ethical* attainments before the eighth century the distinction between her religion and that of the other Semites; traces the source of this to the introduction to the nation of Jahweh as their God; and pronounces every stage of its progress to have been achieved in connection with some impression of His character. Very interesting is Dr. Smith's criticism of Dr. Budde's utterances upon Israel's choice of Jahweh. The whole argument in this lecture is so constructed, as the author himself allows, as to produce its full force on the mind only of a believer in the Incarnation. But "if we recognise that God was in Christ revealing Himself to men and accomplishing their redemption, it cannot be difficult for us to understand how at first, under the form of a tribal deity—the only conception of the Divine nature of which the Semitic mind was capable—He gradually made known His true character and saving grace".

Lecture V. deals with the spirit of Christ in the Old Testament and deals very satisfactorily with such subjects as typology and Messianic prophecy. By the way, we regret

to find Dr. Smith still holding to the *individual* sense of the servant of Jahweh in Isaiah liii., a view which we hope to see abandoned before long. At present, however, if our author errs, he errs in good and numerous company.

Lecture VI. is one of the finest in the book. The English reader who wishes to learn what were the beliefs and the hopes of men in Old Testament times regarding immortality, will find here a statement at once clear and exhaustive. With scarcely a word of it are we inclined to disagree, and we would specially note, as helpful to the preacher, section 3, entitled "The Use to our own Day". We have, indeed, seen exception taken to the paragraph on p. 213 beginning "Yet . . . it is well for us all sometimes to pitch our religious life in terms which do not include the hope of a future". Read, however, *in its connexion*, there is not a wiser, a truer, or a nobler paragraph in the book.

Lecture VII., in which well-merited tributes are paid to Professors A. B. Davidson and W. R. Smith for their services to the Prophetic literature, deals with the preaching of the prophets to their own times, with some account of their influence upon the social ethics of Christendom.

Lecture VIII. shows how the Christian preacher may find valuable material for his purpose in the Wisdom literature of the Hebrews. In both lectures there is a great deal of instruction, and not a little with an intensely practical bearing, but we must ask readers to go to the volume and discover this for themselves.

Dr. G. A. Smith is a scholar who knows whereof he affirms, and it is well to remember that the verdict of *scholarship* will be the final verdict on the points treated of in this volume. He is at the same time aware of the responsibilities of scholarship. The work he has done here had to be done, and he has done it well. We trust that his book will find its way into the hands of many an earnest perplexed student of Scripture, for sure we are that the only safe "Lines of defence of the Biblical Revelation" (the sad misnomer of Professor Margoliouth's extraordinary articles in last year's *Expositor*) are such as are here laid down.

2. Mr. Adler, already known as the author of *Elements of Hebrew Grammar*, has published a useful manual entitled *Student's Hebrew Grammar*. In relation to such a work as Kautzsch-Gesenius it occupies an intermediate stage, a good deal less advanced than the unrivalled *Grammar* of Professor A. B. Davidson. We have gone pretty carefully through the book, and have been specially struck with the skill displayed in the construction of the exercises. The *why*, as distinguished from the *that* (e.g., in the matter of the declension of nouns) is not so clearly explained as in Davidson's *Grammar*. The hints for learning the verb (pp. 79, 80) are, as the author claims for them, very helpful. We regret to have to add that the reading of the proof-sheets cannot have been very carefully attended to, for not a few slips have been overlooked which detract from the value of a work intended for *beginners*. We refer especially to the incomplete pointing of Hebrew words in many cases where it was meant to be complete. And why is Professor Kautzsch's name uniformly misspelt "Kautsch"?

3. Dr. Giesebrecht has done well to publish this pamphlet, which has grown out of a lecture he delivered at Königsberg. It deals with an interesting and difficult subject. While the historicity of a sojourn of Israel in Goshen, and of their Exodus thence under the leadership of Moses is increasingly admitted by historical criticism, a very large proportion of Old Testament scholars, headed by Wellhausen, continue to question the narrative (Exod. xx. ff., xxxiv.) of the Sinai covenant. The literary difficulties that surround this problem have long been familiar, and still more formidable are the objections from the side of the supposed religious development of Israel. Was the ancient popular notion not that of a *natural* relation between Jahweh and Israel? What place or need was there for establishing by "covenant" a relation which was a matter of course? Is not the whole conception of a covenant entered into at Sinai the product of reflection based on the ethical monotheism of the prophets? The pamphlet before us seeks to answer these questions and to meet the

objections, which are most fully and fairly stated. Giesebrecht believes that he can trace the monotheism of Amos much further back, through men like Micaiah ben Imla and Elijah, to Moses himself, and he certainly succeeds in establishing the probability that a *choice* was made at Sinai, whether of Jahweh by Israel or of Israel by Jahweh, which may be represented as a "covenant". He appears also to meet not unsuccessfully the objection founded upon the meagre, if at all existent, references to such a covenant in the older historical and prophetical literature. We cannot, however, follow him in placing the weight he is inclined to do upon passages like Hos. vi. 7 and viii. 1.

The pamphlet merits and will repay careful study, were it for nothing more than the clear account it gives of the *status quaestionis*.

4. This is the second and final instalment of Dr. Staerk's preliminary investigations with a view to a history of the Israelitish patriarchal stories. It deals first with the figures of the Jacob story: Jacob-Israel, Esau-Edom, Leah and Rachel, Reuben, Simeon and Levi, Dan, Joseph and Ephraim and Manasseh, Benjamin. Similar conclusions are reached to those which were formerly put forward regarding Abraham, Isaac, etc. An important part of the work is that which deals with place names and sacred spots, Sodom and Gomorrah, Beer-sheba, Hebron, Moriah, etc. Then comes, finally, a section on the history of Hebrew national names, Israel, Jeshurun, Samaria, Jerusalem and Zion. Every student of the history of Israel will find material of value in the investigations of Dr. Staerk, which are conducted in a strictly scientific spirit, and will await with interest the appearance of the work for which the foundation has now been laid.

5. Deutero-Isaiah has long been an accepted fact, and Trito-Isaiah (the author postulated by Duhm and others for Isa. lvi.-lxvi.) is striving hard to gain a permanent footing in the domain of Old Testament scholarship. The object

of Dr. Littmann in the pamphlet before us is not to prove that the above chapters do not belong to Deutero-Isaiah (this is rather taken for granted), but to fix their date. He finds sufficient grounds, linguistic and those connected with the subject-matter, for assigning lvi.-lxiii. 6, lxv., lxvi., to one author, Trito-Isaiah proper, who wrote after the interruption of the building of the walls, but before the arrival of Nehemiah (*i.e.*, between 457 and 445). He ascribes lxiii. 7-lxiv. to an earlier period (538-520) and to a different pen. Some of Littmann's arguments, notably those based on supposed allusions to the Samaritans in chapters lvii., lxv. and lxvi., appear to us to be rather precarious, but that he has made a contribution of real value to the discussion of the question will be admitted by all competent judges.

6. Dr. Füllkrug writes with full knowledge of the points at issue in the Ebed-Jahweh controversy, and he has given us a very full and interesting discussion of these in the work before us, which consists of two studies, a critico-exegetical and a biblico-theological. In both there is much valuable matter, and the book may be commended to all, while it will receive a specially warm welcome in some quarters. At the same time we have to confess for ourselves that there is not a little in it from which we dissent, and in particular we differ entirely from the author when he makes the Servant to be in the mind of the prophet a personage of the *future*, who is to deliver Israel from exile. The soteriological elements in the Servant conception can be conserved without an interpretation which appears to us to be inconsistent with many passages and required by none.

J. A. SELBIE.

A Century of Scottish History.

By Sir Henry Craik, C.B. Edinburgh and London: Wm. Blackwood & Sons, 1901. 2 vols. 8vo, pp. xiii. + 486, x. + 472. Price 30s. net.

SIR HENRY CRAIK'S sketch of the making of Modern Scotland "from the days before the '45 to those within living memory" appeals to two distinct interests. Of the historical chapters of his book we do not propose to speak here. They are always carefully and often brilliantly written, and they constitute a notable addition to the sources of recent history. The philosophical and ecclesiastical side of the work will more naturally attract the readers of the *CRITICAL REVIEW*, and to this portion of the story we intend to confine our remarks. The only portion of the book which we might venture to describe as inadequate, is the chapter dealing with the Scottish Universities and the Scottish Philosophy, and such inadequacy arises from the fact that the North of Scotland has not the honour to number Sir Henry Craik among its sons. All Scottish historians should belong to the North; Edinburgh and Glasgow will always command sufficient attention from the Aberdonian press; but what justice can Aberdeen expect from the South, which (like virtue) is self-sufficient? In dealing with Aberdeen, Sir Henry Craik's wonted accuracy deserts him entirely; he has even forgotten that Aberdeen like England once possessed two Universities. The result of forgetting the existence of Aberdeen has more than once led to disastrous results, and a just fate has not permitted Sir Henry Craik to escape. Thus he tells us that Regenting was abolished in Aberdeen in 1754, and a few pages later mentions that it was in full force during Reid's tenure of office of 1751-1766 (Sir Henry Craik says 1752, but that is Dugald Stewart's error). Both statements are partially correct; Marischal

College abolished the regenting system and King's (under Reid's own guidance) maintained it for fifty years more. Reid, by the way, would not have described King's College as his *Alma Mater* nor Beattie as his colleague in the Professorship of Philosophy. It is a piece of poetical justice that almost all of Sir Henry Craik's few lapses from accuracy should occur in dealing with Reid, the only Aberdonian who atoned for his sin of birth by migrating to Glasgow. Reid did not visit in 1738 "his uncle David Gregory, Professor of Astronomy at Oxford" (that great and good man had died two years before Reid was born), but his cousin, David Gregory, Professor of Modern History. May we add that an Aberdonian, in writing of Reid, could not have omitted a reference to his influence upon Cousin and French philosophy in the early part of the nineteenth century. Sir Henry Craik's injustice to Aberdeen is not confined to Reid. It was scarcely fair to say so much of Beattie and nothing of a much greater than Beattie, Principal George Campbell, the author of the *Dissertation on Miracles* and the *Philosophy of Rhetoric*. And lastly, Sir Henry has brought against the Universities of Aberdeen the serious indictment of having "apparently neglected the injunction" of the Commission of 1695 to prepare compendiums on "the generall and speciall physicks". When did Aberdeen neglect any duty? The MSS. in question are still preserved to meet Sir Henry's slanders: and, not only so, but they are preserved in Edinburgh, and so might be thought to have merited attention. The King's College MS. is in the Library of the University of Edinburgh, and the Marischal College MS. in the Register House. All this, too, occurs in a chapter in which we frequently have the author at his best; his sketches of Hutcheson, Hume, Adam Smith and Dugald Stewart are written with a sympathetic insight into their characters and aims, which none can earn who were born North of the Forth. Five years spent in Aberdeen should be an indispensable qualification for the historians of Scotland.

When we turn to the ecclesiastical chapters of the book, we find Sir Henry Craik a doughty champion of the Moder-

ates. In his second chapter, he defends the Patronage Act of 1712, on the ground that it rendered possible the existence of the Moderate party, and he describes the Patronage Act of 1874 as the result of one of "those strange moods of compliance which sacrifice principle to popularity," and of "a vain attempt to conciliate irreconcilable opponents". We agree with Sir Henry Craik that the Moderates have received but scant justice, but we doubt if the growth of a more liberal spirit in the Church can entirely be attributed to the Patronage Act. For the more extreme Presbyterians had either refused to enter the Establishment in 1689 or had been offended by the Union of 1707, and the Evangelical party were never devoid of representatives who "passed beyond a conception of religion founded upon Hebraic models, and found interest and occupation in literature and in the general intercourse of the world". Moreover, Sir Henry Craik has to acknowledge, later on, that the passing of the Act was a gross breach of faith on the part of the English Parliament which had covenanted to maintain the Church of Scotland as it existed at the Union of the Kingdoms. To this infamous Act is due directly or indirectly almost every division in the ranks of Scottish Presbyterianism. We decline, by the way, to hear, even from so staunch an advocate of party principles, anything about "irreconcilable opponents" in Scotland; they are unknown in the twentieth century.

Sir Henry Craik's account of matters ecclesiastical is written entirely from this standpoint, and we expect from him, accordingly, a satisfactory treatment of the great epoch of moderation. Nor are we disappointed, for he has given us the first concise and adequate description of the Church under moderate rule, and without unduly minimising the merits of their opponents. His treatment of Alexander Webster of the Tolbooth is, for instance, eminently fair. Into the Disruption controversy we do not propose to enter. Sir Henry Craik seems to us to take things a little too seriously when he says that "no government could have satisfied claims which in their very essence were inconsistent with the supremacy of civil law," and a little too lightly when he

sympathises with smiles evoked by "the solemn guise of enthusiastic heroism which religious contentions, conscientiously no doubt, but sometimes mistakenly, assume". On many of the controversial issues raised in the book we should be constrained to differ from Sir Henry Craik. We therefore the more willingly acknowledge the many merits of his book: its pleasant style, its wide outlook, its sense of proportion, and its loyalty to Scotland. It is an essay which no subsequent student can afford to ignore.

ROBERT S. RAIT.

Publications diverses sur le Fidéisme.

*Par Eugene Ménégoz. Paris : Fischbacher, 1900. 8vo.
Pp. 425.*

MORE than twenty years ago M. Ménégoz published a little work entitled *Réflexions sur l'Évangile du salut*. The *brochure* was a brief and summary statement of a certain view of the nature and contents of Christian faith. During the interval between that publication and the present time, M. Ménégoz had occasion to amplify his doctrine and explain its bearings, in the course of his New Testament studies ; and throughout that period, as his views attracted attention and gained influence, they also excited a certain amount of controversy, especially in French Protestant circles. The present volume is a collection of the various contributions made by M. Ménégoz to discussion and controversy upon the nature of faith, since the first publication of his *Réflexions*. A book so constructed out of occasional writings is necessarily lacking in outward unity and coherence ; and many of the pieces included in it are of a slight and fugitive character ; but the general effect of the whole is undoubtedly to set the writer's main positions in clear relief. In viewing his problem from many different points and answering a variety of objections, Ménégoz maintains a clear and simple doctrine with great consistency and tenacity ; and in spite of its apparently miscellaneous character the book leaves a single impression upon the mind. In fact, it must be allowed that the method adopted forms an admirable introduction to the author's system of ideas, and that many of the shorter fragments, which are in truth no more than letters to journals, shed rays of illumination upon cardinal points. Besides controversial pieces, articles and addresses on various occasions are included in the volume ; and relevant passages from the author's pub-

lished works. The original *Réflexions* are republished by way of introduction to the whole, and well serve the purpose of a summary or conspectus of the writer's position. The work of 1879 was a brilliant little performance: although no more than a sketch it was wonderfully complete in outline; the bearings of the central principle upon the various aspects of Christian life and heads of Christian theology were rapidly glanced at, and the main points of a revised theological system filled in with a light but firm hand.

The new book may be described as a collection of essays and suggestions towards a true view of the nature of saving faith, and the relations of saving faith to historical belief and theological dogma.

The chief purpose of M. Ménégoz in his various writings upon faith has been to distinguish faith from belief in theological dogma. In this effort, however, he has not been actuated (at least according to his own profession and intention) by the spirit of negation. He expressly bases the distinction of faith (*la foi*) from intellectual belief (*les croyances*) upon religious grounds, and argues for it as an application of the great evangelical and Protestant principles of the *simplicity* and the *spirituality* of faith. It is, he says, the essentially Christian view of life and religion that we are saved by *faith alone*, and that faith is of a moral nature—a movement of the whole personality, a spiritual quality and a spiritual act.

He accuses orthodoxy (so called) of contradicting in effect this fundamental Christian principle. The elder orthodoxy, as is well known—Catholic and Protestant alike—solemnly declared that whosoever did not firmly “believe” the dogmas proclaimed in the Athanasian Creed (*Symbolum Quicunque*) should without doubt perish everlastingly (*absque dubio in aeternum peribit*). Next, since for Protestantism all that it was needful to believe for salvation was contained in the Bible, belief in the Bible and in a certain view of its authority (*croire à la Bible in abstracto*) was understood to be involved in saving faith. Something more than the intellectual assent was required; but the intellectual assent was always

presupposed. The "enlightened orthodoxy of the present day" (l'orthodoxie mitigée moderne) has somewhat modified this view of what is essential to saving faith. It has pared down and attenuated its demands in the way of theological and historical belief; some of its exponents have reduced them to a *minimum*. There remain, however, certain dogmas and certain facts to which by the nature of the case only an intellectual assent is possible, and intellectual assent to which is considered to be a constituent element in saving "faith". (See pp. 30, 220, 252, 267.)

A singular distinction has arisen (M. Ménégoz remarks in one place) which was unknown to the Reformers, between essential and non-essential Christian facts (des petits faits chrétiens et des grands faits chrétiens). The line of distinction is variously drawn by different individuals among our modern "enlightened" theologians. "This is excessively convenient." It allows each to class among "small matters" those narratives which he does not believe or which he permits his friends to disbelieve, but to reckon as essentials of faith what he himself holds to be historically true and will not permit to be doubted. The domain of non-essentials is in our day, says M. Ménégoz, being progressively enlarged. The region of "essential facts" is by many orthodox theologians reduced to the supernatural conception and bodily resurrection of Christ (p. 220).

M. Ménégoz suggests that this whole mode of reasoning proceeds upon a false conception of the nature of faith, and of its relation to revelations of God and the truths of the Gospel.

He defines faith as "the consecration of the soul to God". It is (to quote his own words) "un acte intérieur, libre, personnel, correspondant au péché et accompli dans la même domaine central de la vie spirituelle, un acte du moi tout entier, par lequel l'homme s'arrache au péché et se donne à Dieu" (p. 17). "La prédication de l'amour de Dieu pour la créature pécheresse rencontre un joyeux et entier assentiment dans notre âme" (p. 16). "Celui qui lui donne son cœur est sauvé, quelque justes ou fausses que soient, du reste, ses

croyances, et celui qui ne le lui donne pas sera condamné, quelque orthodoxe qu'il ait été" (p. 225).

This is the doctrine to which M. Ménégoz has given the somewhat barbarous name of "le Fidéisme". He opposes it on the one hand to the ecclesiastical confusion between surrender to God and intellectual assent to dogma; and on the other hand to "liberalism," which rejects salvation by faith and proposes salvation by "love". The criticism of "liberalism" is important as defining the Paris theologian's real drift and intention. He does not disparage belief in order to arrive at a doctrine of justification by works. His view of life is not that of legalism, or even of "moderatism". On the contrary he points out that the moralist's difficulties about salvation by faith originate in the misconception of the nature of faith into which the dogmatist has betrayed him. It is quite true that a man cannot be saved by his "beliefs". On the other hand, he is saved indeed by faith, considered as the act of surrender which reconciles him to God. "Liberal" moralism shares the defect of every other legal view of life: it does not allow for man's actual condition, and takes no account of the fact of sin. "We might be saved by love, if our love to God and our neighbour were pure and perfect." But, says M. Ménégoz, "if we had to look to our own love for the assurance of our pardon, we should be the most miserable of all men, for it is just the insufficiency of our love to God and men which condemns us". (Pp. 31-33.)

He contends, however, that faith is in its nature a spiritual act. The length to which he is prepared to carry this principle will appear from one application which he makes of it. It is commonly said, observes M. Ménégoz, that a sincere unbeliever is more pleasing to God than an orthodox hypocrite. This familiar antithesis he declares to be false and misleading. No hypocrite can be a "believer" at all, in the sense in which Christ understood faith. On the other hand, a man who was truly sincere in his relation to God would necessarily be in a right attitude towards Him. Although he might have incorrect views in some respects, and mistaken thoughts of God, he would not be (in Christ's sense) an unbeliever.

Even if he had doubts about Christ's own Person he might still be guiltless of that wilful antagonism to God, which is the sin against the Holy Ghost. "Jesus Christ does not speak of 'sincere unbelievers'. . . . For Jesus, unbelief is a determination of the heart, and not an intellectual error. He does not oppose hypocrisy to unbelief; for in his eyes the hypocrite is an unbeliever. He treats the Pharisee hypocrites as unbelievers. Jesus knows no antithesis to unbelief but faith". (Pp. 270, 271.)

M. Ménégoz is careful to point out that on his view of faith as the act of surrender to God, independent of beliefs, an important place is still left for doctrine and in particular for the proclamation of the Gospel of the Divine revelations. True thoughts of God, he declares, must always be of great importance to the religious life. For his own part, he claims that he shows his sense of this, in his very insistence upon a sound and scientific view of theological truth (pp. 222, 228, etc.). The truth of God, and in particular the Gospel, are "objective conditions" of salvation; but faith may exist in very anomalous intellectual conditions, and it is faith which is the *spiritual* condition of salvation (p. 222). He refers to the analogy of the evangelical doctrine of faith and works. "Good works are the fruit of faith, and there is no true faith which does not bear the fruit of good works; but that which saves is not good works, but the faith which engenders them." In like manner, sound doctrine plays an important part in evoking faith; but it is faith which saves. (Pp. 120, 121.)

It is evident, as a matter of psychological fact, that there must be a certain intellectual element in every act of faith. It is this truth which has given colour to the dogmatic view of faith. But two other facts must also be noticed; and it is these facts which make it so important, practically, to distinguish between the intellectual causes or conditions of faith and faith itself as a spiritual act. One is, that faith may not always be fully conscious of itself: there is an intellectual element in the act of a child embracing its mother, but the child does not therefore know what it is doing. The other fact which

affords the justification and the necessity for M. Ménégoz' distinction of faith as "surrender to God, independently of beliefs," is that along with an instinctive consciousness of God, sufficient for true surrender, a given human mind may entertain many erroneous beliefs about God and His ways. "Outre cet élément intellectuel constitutif de sa foi, cet homme a encore d'autres croyances, des croyances, au sens courant de ce mot, peut-être justes, peut-être fausses. Il croira, par exemple, que les récits miraculeux de la Bible sont des légendes, que Jésus a été fils de Joseph et de Marie, que le dogme de la Trinité est une invention des Pères grecs, que l'homme est sauvé par des bonnes œuvres, que la Sainte Vierge exauce nos prières, que le pape est infaillible. Voilà des croyances qu'un chrétien peut avoir et qui sont très discutables." (Pp. 291-3.)

The attitude of M. Ménégoz towards doctrine is indicated in such words as these: "I believe that it is the revealed truth, the word of God, which converts and regenerates hearts and brings them to true saving faith. It is the good seed which, cast into good ground, brings forth good fruit" (p. 252). He cannot therefore fairly be charged with indifference to truth.

But we have not yet touched on this writer's real answer to the question concerning the *fides quae creditur*. His answer to that question is a very simple, yet a very strong one. It is that *God* is the object of faith. The faith of Abraham was faith in God. The object of the faith of all who believe the Gospel is still God. To have faith in Christ is to find God in Him. To reject Christ is, logically, to reject God; although we have the Master's own authority for saying that a man may come short of conscious faith in Him without deliberately refusing to surrender his heart to God, and that even "blasphemy against the Son of Man" need not amount to the final sin of "blasphemy against the Holy Ghost". Such is the inconsistency, says M. Ménégoz—*les inconséquences*—of the human mind.

The *fides quae*, then, the object of saving faith, is not dogma, or historical fact, or any other matter of intellectual demon-

stration and intellectual assent, but the living and personal God. It is He who by faith is apprehended in any of His revelations of Himself. Ménégos earnestly protests against the suggestion that this is to make the object of faith vague or unreal. What, he asks, could be more real, as the object of faith, than the God of the Bible, the God of the prophets, the God of our Lord Jesus Christ; the God of prayer, the God of salvation? (p. 273). Again he repudiates with just indignation the interpretation put upon his teaching, that by faith apart from dogma he merely means "believing something," "believing anything, no matter what". "The object of religious faith is God. The forms under which this faith manifests itself may vary according to times, places, individuals. But if the faith is real, it goes back always in the last analysis to God. . . . Faith is the consecration of the soul to God. And we believe and confess that when a man has that faith he is saved. He is saved, though he may have in his head all sorts of erroneous ideas." (P. 245).

A. HALLIDAY DOUGLAS.

Die Dynastie der Lahmiden in Al-Hîra. Ein Versuch zur arabisch-persischen Geschichte zur Zeit der Sasaniden.

Von Dr. Phil. Gustav Rothstein, Kandidat d. Theologie und Mitglied d. Kgl. Predigerseminars zu Wittenberg. Berlin: Reuther und Reichard; London and Edinburgh: Williams & Norgate, 1899. 8vo., pp. vi. + 152. Price M.4.50.

THE town of Hîra occupied a site a little to the south-east of the modern Meshed Alî, seventy miles or more south of the site of ancient Babylon. The district around was of more than average fertility: "Have you ever seen anything to compare with this?" exclaimed a prince of Hîra to his vizier. It appears also to have been more healthy than might have been expected from its situation. "A day and a night in Hîra is better than a year of medicine"; so ran the proverb. When the Mohammedans conquered Persia and added it to their empire, Hîra was eclipsed by the newly-founded Kufa, which lay some three miles to the north, and, as the capital of Irak of the Arabians, played an important part in the early period of the Caliphate. Dr. Rothstein's monograph, however, deals with a time prior to the rise of the Mohammedan power.

A number of years before Mohammed began his career of conquest Hîra had been invaded by Arabs who settled in the district, and established a government of their own. The date of this invasion it is not easy to determine. If the opinion is well-founded that Hîra under the Arabs had early to contend with Zenobia, the settlement must have been effected near the beginning of the third century A.D., and this, upon the whole, is the most probable date. At that time the Parthian Empire was about to disappear. An outlying district, like Hîra would be a tempting prey to an ambitious warrior or tribe who had the courage to strike the

necessary blow. Ardishir (Artaxerxes) struck for Persia, and, in the year A.D. 226, founded the Sassanide dynasty, which revived the glories of Cyrus, and humbled the might and the pride of Rome. There is no more likely period for a successful invasion of Hîra by Arabs from the peninsula to the west of the Persian Gulf.

The early history of the colony is involved in obscurity. So is the beginning of the Lahmide dynasty. There are traditions (North-Arabian, and South-Arabian), but they cannot be verified. The founder of the house appears to have borne the name of Naṣr, and the first actual ruler was Amru son of 'Adî. If the tradition is trustworthy that Arabs established themselves in Hîra in the first half of the third century, it is probable that the Lahmides came into power in the last half of the same century. Further, as they maintained their sovereignty to the eve of the Moham-medan conquest, it is not improbable that they rose to power under the favour of the Sassanides, who would find it to their advantage to have a friendly Arabian dynasty near the head of the Persian Gulf; this, however, is a pure conjecture.

Dr. Rothstein traces the history of the country under the Lahmides from Amru to Nu'man III., who reigned from A.D. 580 to 602. On his death Chosroes II. took the government of the country into his own hands, and the Lahmide dynasty came to an end. The country had its share of the chequered experiences of the last years of the Sassanides, and, in A.D. 635 or 636, fell into the hands of the all-conquering Moslems.

These Lahmide rulers were capable men and gained for themselves and their country a position of considerable influence. They were not independent. Their country, as already noted, formed part of the Persian Empire of the Sassanides, and shared its chequered history. But Hîra under the Lahmides was not the least important or influential of the Persian provinces. Its connection with the heart of the Arabian world was maintained through its suzerainty over Bahrein in the Persian Gulf. The door was thus kept open for fresh migrations from the Arabian

Peninsula, as opportunity might offer, or the condition of Hîra might require. This connection with Arabia enhanced the value of the province to the new Persian empire, and it causes little surprise to find Hormisdas IV. bestowing on Nu'man III., a diadem of the value of 60,000 dirhem or drachmae (probably worth between two and three thousand pounds sterling).

An interesting question is raised in connection with the religion of Hîra. The population appears to have consisted of three distinct classes, (1) the Tauûh, (2) the 'Ibād (3) the 'Ahlāf. The first dwelt in huts or tents, like the Bedouin, the third formed a sort of *clientèle* to the other two classes. Our interest lies chiefly with the second class, who abandoned the Bedouin life, built houses and settled in fixed habitations. The name, 'Ibād, means servants or slaves, and it appears to have been applied to the *Christians* of Hîra. Those who bore this name belonged to different tribes of Arabs, the bond uniting them being that of religion. There is no reason to believe that this name was applied to the Christians of Hîra as a term of reproach, by those of a different faith. In matters of religion, 'Abd, among the Semites, bears too honourable a sense for such an explanation. It may be, as Dr. Rothstein suggests, that the name was self-assumed. Worshippers were servants—slaves—of the god they worshipped. Christians were persuaded that they worshipped the one true god; and they might fitly claim to be Al-'Ibād,—*the* servants or slaves—the only true servants or slaves of the one true god. That the name was of ancient usage appears from the fact that Arab authors of a later period were ignorant of the origin, and gave different explanations of it. Accordingly there must have been a Christian community in Hîra at a comparatively early date. *When* the Christians were designated 'Ibād we have no means of determining. But the probability is that they were comparatively numerous before a distinctive title of this kind was generally acknowledged. Whether the situation was created by a special migration on a large scale, or by the gradual growth of years, must be matter of conjecture.

The Christians of Hîra—as might have been expected from their relation to Persia—supported Nestorius. Al-Hîra became a Nestorian cathedral city, and Dr. Rothstein gives a list of bishops from A.D. 410 to A.D. 604. The Mohammedans were then almost at the door.

Though the Christian part of the population was sufficiently numerous and important to bear a special name, the Lahmide dynasty, as such, does not appear to have formally accepted the Christian faith. Members of the royal family came under Christian influence, and apparently the last ruler of the house professed himself a Christian. But, with Persia on the one side and Arabia on the other, it is possible that, in matters of religion, these Lahmides anticipated Henry IV. of France, who held that the sovereignty of his country was worth a *Mass*.

This little volume furnishes a good example of the kind of work which we have become accustomed to expect from German scholars. The movements of life in Hîra as depicted by Dr. Rothstein have not affected the history of the world, either politically or ecclesiastically. But for the industry and the patient investigation of details (often comparatively uninteresting) on the part of German specialists, these pre-Mohammedan annals of Hîra would probably not have been narrated to us in these exciting days at the close of the nineteenth century. But the Kaiser, if Providence consents, is by-and-by to have a Railway Terminus on the Persian Gulf. And Dr. Rothstein has perhaps rendered a patriotic service by directing attention, as he does, in this volume, to the pre-Mohammedan history of a district which, if this Railway is constructed, will, at no distant date, fall under German influence, with the consent of the head of the Mohammedan world. To Britons, whose interests are supreme in the Persian Gulf, any work which throws light on the past history of the territories adjacent to the Gulf should be cordially welcomed; and we offer such a welcome to Dr. Rothstein's history of Hîra.

GEO. G. CAMERON.

Die Predigt Jesu vom Reiche Gottes.

Von Johannes Weiss, Doctor und Professor der Theologie zu Marburg. Zweite, völlig neubearbeitete Auflage. Göttingen: Vandenhoeck und Ruprecht; Edinburgh and London: Williams & Norgate, 1900. Pp. viii. + 214. Price 5s.

Die Idee des Reiches Gottes in der Theologie.

Von Johannes Weiss, Doctor und Professor der Theologie in Marburg. Giessen: J. Ricker'sche Verlagsbuchhandlung; Edinburgh and London: Williams & Norgate, 1901. Pp. 155. Price 3s.

JOHANNES WEISS'S *Predigt Jesu* has made an undoubted "hit". It is more than eight years since the first edition was published. Other books such as Bousset's *Jesu Predigt in ihrem Gegensatz zum Judentum*, and Haupt's *Eschatologische Aussagen Jesu* have occupied more or less the same ground, and latterly in his discussions of the Son of Man problem (*Skizzen u. Vorarbeiten*, Heft 6, 1899), Wellhausen has rushed into the fray with much of his wonted force, but much also of unwarranted confidence. All this goes to corroborate the opinion that Weiss has struck a mine in the criticism of the New Testament which some leading students of the Gospels see clearly, and many others feel vaguely, promises a yield of real value in the way of understanding the interaction of ethical truth and religious conviction in the mind of Jesus. Weiss's book had from the first the interest of the personal element. The views it contains had to come to expression if the author's mind were to be relieved of the pressure of the conflict between the "fine modern thought" of the Kingdom of God in the system of his master, Ritschl, and the idea of the same name in the teaching of Jesus. The general result of the conflict, as the readers of the first edition know, was that the bond of connexion between the

modern doctrine and the thought of Jesus was found to be very loose indeed. The difference might be expressed by saying that in Ritschl's system the kingdom is mainly an *ethical* and only secondarily an *eschatological* magnitude, whereas in the actual teaching of Jesus rather the converse is true. The special interest of this "new and fully revised edition" is threefold. (1) There is the admission that the antithesis between the ethical and eschatological elements of the concept was stated in the first edition in a somewhat extreme and offensive way. (2) There is the assertion that the author's thesis has been in the main accepted even by his critics, and that his own view of things in harmony therewith has been "deepened and placed on a broader foundation" (Preface). (3) Thirdly and specially there is the claim to have to come to an understanding with the intervening literature on the matters under discussion.

Weiss's leading idea is that Jesus habitually thought of the kingdom as a magnitude of the future which yet was immediately to appear. Every one sees that there is an eschatological element in the preaching of Jesus. It gathers emphasis on the eve of the Passion. It is prominent in the talk with the disciples on the downfall of the Jewish State. It appears in the testimony of Jesus at His trial, but it appears also—for the ethical systematiser disconcertingly enough—in other places, *e.g.*, Matt. x. 23-32 f., xvi. 27 f., xix. 28. Up till recently it has seemed natural to students of the teaching of Jesus to lay the main stress on what they considered the "ethical" element—the kingdom to be sought first, the kingdom like leaven, its law that of service, etc. The eschatological element had an alien and dubious aspect, and the "obvious defectiveness" of the reports as seen in their contradictions (*e.g.*, Mark xiii. 30, *cf.* with ver. 32) offered a fair excuse for declining to give it prominence. It may be soberly claimed for Weiss that his book has done much to make evasion of this kind henceforth impossible. As we read his book we get the impression that the time has come to do justice to an element in the recorded teaching of Jesus that has been unwarrantably thrust into the background. It is

not merely that the element in question is in the records just as clearly as the so-called ethical element, but that it can hardly have been in the mind of Jesus in the degree which some at least of the witnessing passages imply without affecting the *set* and *substance* even of the teaching where no distinctly eschatological element appears. According to Weiss the eschatological element is not only pervasive but dominant. The antithesis between eschatological and ethical is, of course, not an absolute one, for even a kingdom that is only "coming"—especially one that is "at hand"—must be conceived under ethical conditions. But the peculiar conviction of Jesus regarding the imminence of the kingdom and His own relation to it has given a colour to His ethical teaching, of which modern systematising of His doctrine has largely failed to take note. For instance, it may very well suit the Christian conscience of to-day to treat sayings like *losing* one's life to *save* it, or *hating* one's father and mother as mere "significant paradoxes," but in fact, according to Weiss, the terms employed are explicable only on the assumption that the Speaker believed that the natural life of men with all its circle of interests was on the point of being completely dissolved and transformed.

It is, perhaps, too early in the day to attempt any finality of judgment on the main thesis of Weiss's truly able and fine-toned book, but it may safely be said that to read it with care is good advice to give to any one who wishes to get at the heart of the most burning problem of present-day criticism of the Gospels. It may turn out that more falls to be said for the every-day ethical side of the teaching of Jesus than Weiss (the Preface notwithstanding) is willing to allow, but it may be cordially admitted that his book—particularly in the new edition—invites those who aspire to a "rigorous" treatment of the evangelical records, to enter upon a path of investigation, which promises better results than those that are merely or chiefly negative.

Those who have read the first edition will probably turn with special interest to the sections of the new edition on the Son of Man problem, the philological aspects of which

have been made so prominent since the appearance of Lietzmann's *Menschensohn* in 1896, and they will read Weiss's criticisms on the views of Wellhausen on the one side, and Dalman on the other, with none the less interest that they are the criticisms of one who modestly claims to be only a "layman" as regards the purely linguistic question. It is, perhaps, too much to expect that the philologists will accept the last word on this subject from a layman, but one who is not a philologist and yet has tried to learn something from those who are versed in Hebrew and Aramaic, may be allowed to testify that Weiss's utterances on this whole subject seem to him the most satisfactory that have yet appeared in print. The argument, in which Weiss claims both for Jesus and the recorders of His words—whether in Aramaic or in Greek translation—the same kind of liberty of abbreviated reference to the "one like unto a son of man" of Daniel vii. 13, which Wellhausen claims for the authors or translators of Enoch and Ezra iv., will, I venture to think, strike most readers as both just and acute. In any case, the theory that accounts for the phenomena of our Gospels by the supposition of blunder on the part of the Greek translators—as if ὁ υἱὸς τοῦ ἀνθρώπου, in a distinctive titular sense, were as natural to Greek, as the experts say, *Bar-nasha* is *unnatural* to Aramaic—may be considered once for all exploded.

This very living little book is an enlargement of a paper delivered by the author at a theological conference held at Giessen in June, 1900. It may be taken as a sequel to his *Predigt Jesu*. In that work he told his readers that, though Ritschl's conception of the Kingdom of God and that expressed by the same phrase on the lips of Jesus are "two very different things," the modern conception, of which Ritschl was the latest interpreter, was yet justly the central idea of present-day Christian teaching and the fittest to "bring the Christian religion near to our generation" (*op. cit.*, Preface). Also he had indicated his belief that the roots of Ritschl's conception were to be sought in Kant and the

theologians of the Aufklärung. *Die Idee* endeavours to justify this statement of the case from history. Those who think that in his longer work the author has exaggerated the degree in which the thought of Jesus was confined to the forms of Jewish eschatology (in particular the thought of this world as the kingdom of Satan and of its impending destruction), will find the fault repeated here and to that degree will incline to the opinion that Ritschl's conception is closer to the thought of Jesus than Weiss will allow. But it will be possible even for those who take this view, to feel that Weiss has done within wonderfully brief compass a very valuable piece of critico-historical work. He traces the conception of the kingdom from the times of Jesus down to the present day, devoting the last and longest section (pp. 110-155) to Ritschl and the criticism to which his doctrine is liable together with the extension of which it is capable. It by no means detracts from the value of this historical sketch that one feels often, especially perhaps in the sections on Augustin and the Pietists (pp. 19-25 and 43-48), how much the author owes to the master whom he criticises. It rather adds to it. We have here a criticism of Ritschlianism in its central ethico-theological idea by one who is not ashamed of his father's house, and would probably bear the badge "Ritschlian" more willingly than any other. Also the author has placed us under debt by the footnotes, in which in most cases he gives us in the authors' own words the statements criticised in the text. The fullest and most interesting sections are naturally those on Augustin, Luther, Schleiermacher and Ritschl himself, but of scarcely inferior interest are the more speculative sections on Kant and the rationalists. Notoriously, the strong positive tendency in Ritschl's teaching (the force of which, by the way, is seen most convincingly in religious personalities of the type of J. Weiss himself) was bound up in Ritschl himself with a somewhat ostentatious scepticism as to the powers of the human mind, yet it is as impossible for a thinker to escape being a metaphysician, whether a good or a bad one, as it is for any one to leap beyond his own shadow, and a perusal of

Weiss's book will confirm most people in the impression that Ritschl's negation of metaphysics, and his positive vindication of the value-judgment, both rest on the Kantian theory of the confinement of knowledge to the *phenomenal* as distinguished from the *noumenal* world. A sign of this is his well-known comparison of the compass of Christian theology to an ellipse (as distinguished from a circle) with the two foci of the doctrine of Reconciliation and the doctrine of the Kingdom. Persons who are mathematicians as well as theologians, may find something helpful in the image or in the amendment suggested by Weiss, *viz.*, the figure of two intersecting circles; to others it may suggest only a pause in thinking that cannot be prolonged even by the subtlety that would escape metaphysics.

In another point of view, perhaps, this unsatisfactoriness is a sign of the real greatness of Ritschl as a religious and theological personality, and readers of this notice, who can enjoy a well-written German book, but fear Ritschl even in English, will find themselves stimulated and edified in a rare degree if they are induced to read this singularly sympathetic appreciation and, at the same time, keen criticism of a great master by one of his most living pupils. Specially deserving of attention, as showing both the religious spirit of Weiss himself and his intellectual outlook, are the few closing pages devoted to the comparison of Lotze and Ritschl. With much appreciation of the high-toned genius of both these great contemporary Göttingen professors, Weiss marks with unmistakable point the contrast between the pessimism of the philosopher, who bewails the conversion of the inspirations of one generation to the "current coin worn away in the handling" (*abgegriffene Münze*) of the next, and the optimism of the man of faith, even the Ritschlian, who, in view of the same facts, rejoices because no fire is dead whose sparks strike new matter and burst into new flame.

After reading *Die Idee*, one is tempted to say that even "Ritschlianism" cannot be dead, if, striking the minds of its own pupils, it bursts into brilliant criticism of itself.

LEWIS A. MUIRHEAD.

Luther's religiöses Interesse an seiner Lehre von der Realpräsenz. Eine historisch-dogmatische Studie.

Von Karl Jäger, Lic. Theol. Giessen : J. Ricker. 8vo, pp. 92. Price M.2.

THE influence which Luther has in the German Churches is quite unique. His writings have appeared in countless forms, and the finest complete edition is now being slowly issued from a publishing house in Weimar, to consist of about forty volumes. Students preparing for the ministry are required to study several of his works with care, and the preaching which is heard in the churches is largely coloured by his ideas. He is honoured by the straitest school of theologians, and the Ritschlians claim his support for their master's teaching. What the writings of Wesley are to the Methodist ministry, that the works of Luther are to the preachers and theologians of Germany. It is unfortunate that so little of Luther can be had in English translation, but what we have is valuable. His *Primary Works* have been edited by Wace and Buchheim, containing his catechisms, "The Babylonish Captivity of the Church," etc. His *Table Talk* can also be obtained, some of his commentaries, a collection of his sermons, one or two of his doctrinal treatises, and certain volumes of "Select Works." We have only a small portion of the large mass of Luther's writings, and these do not show the whole course which his ideas ran. His writings were mostly occasional, composed to meet the needs of the Church in different periods and at each new emergency. He always spoke out plainly, as he then thought and felt, without much regard for consistency with what he had said before. As he wrote, he was slowly laying aside the doctrines, customs and prejudices of the Mediæval Church, at one time taking for granted what at a future time would be denied. The nearest analogy, perhaps, is in the writings of Cardinal Newman, who wrote passionately in defence of the views that prevailed with him at every stage of his spiritual

development, but the two men were going in opposite directions ; Newman was going Romeward, Luther had turned his back upon Rome.

The course of Luther's advance in regard to the Lord's Supper may be traced in many treatises, sermons and letters. These have been admirably summarised by Karl Jaeger in the essay named above. In his own statements upon the nature of the Eucharist, the author follows the guidance of Dr. Hermann Schultz and shows himself also a disciple of Ritschl. In his standard work, *Zur Lehre vom heiligen Abendmahl*, Dr. Schultz gives a sketch of about 150 different German treatises upon the Eucharist that have appeared since 1817, the year of the Union of the German Churches. One after another of these is condemned as not genuinely Lutheran, and the question becomes acute, What did Luther teach? Answers to this question may be found in the larger books upon the reformer's life and theology, and the account here given by Jaeger, which is brief, clear and sufficient, may be confidently recommended. In Part I., the author shows, by the earlier writings, between 1517 and 1523, how Luther gradually arrived at his manner of stating the doctrine of Consubstantiation, and how it was connected with his proclamation of justification by faith. For Luther the Christian life was a life of conflict against sin and its terrors. He longed for some assurance that his sins were forgiven by God, and that his Master, Christ, was with him indeed to be his helper. It seemed to him that the Real (bodily) Presence of Christ in the Bread and Wine, brought this assurance within the reach of every one who partook of the Supper. Doubtless, in time, Luther might have seen that in his doctrine of the Grace of God, he possessed the solution of his difficulty, without the aid of a Bodily Presence in the Bread and Wine. He was hindered from making this further advance by the controversies into which he was drawn by Protestant leaders who had proceeded more quickly than himself in reconstructing Christian doctrine, upon lines which he himself had suggested to them. In conflict with them Luther's doctrine was prematurely crystallised.

The second part of the essay describes the contest with Carlstadt and other enthusiasts, in which Luther dogmatised about the Real Presence and fell back upon the authority of Scripture, demanding a superstitious reverence for the letter which he had not hitherto shown. At this time he began to reiterate his phrase, "The words of the Lord stand fast: 'This is My body'".

The third part deals with the still more important controversy with Zwingli and the Swiss Reformers. In the course of that discussion occurred the Conference at Marburg, in 1529, at which an attempt was made to unite the divergent parties of the Reformers upon a common basis of doctrine and of policy. The interpretation of the Lord's Supper was the matter upon which they could not agree. It seemed to Luther that the doctrine of Zwingli proceeded from an inadequate Christology. If they could not maintain the Real Presence of the divine-human Christ in the Bread and Wine, neither could they have confidence that Christ was sufficient in Himself to be the Saviour of men. In reading Luther himself, especially in his earlier works, we see that the controversial element is much less insistent than the religious and practical. There is a unique charm in Luther's homiletic. His language is terse, graphic and richly coloured. The endless variety and the simplicity of his style are apt to be lost in translation. His sermons are full of surprises and full of suggestiveness, as when, in his discourse of 1519, he shows that trial and sorrow prepare men for the Lord's Table, by making them seek the sympathy of Christ and of their fellow Christians. The passionate desire for salvation which underlay his whole religious life, compelled Luther to maintain his opinions tenaciously and to be vehement in controversy. To very many, his battles with Romanists, and with Reformers who differed from him, have appeared to be only a pitiable display of dogmatism and stubbornness. It is interesting to learn from a careful student and staunch defender, what the religious interests were for which Luther so earnestly contended.

CHARLES F. FLEMING.

The Historical New Testament.

Being the Literature of the New Testament arranged in the order of its literary growth and according to the date of the Documents. A new Translation.

Edited with Prolegomena, Historical Tables, Critical Notes, and an Appendix. By James Moffatt, B.D. Edinburgh: T. & T. Clark, 1901. 8vo, pp. xxvii. + 720. Price 16s.

FIRST NOTICE.

THIS is a massive book, which everywhere gives evidence of scholarship, extensive reading, and untiring industry. It would do credit to an old and experienced hand. As the production of a young minister it is a remarkable achievement, and it indicates a capacity which speaks of good work yet to come. We have need of more students of the New Testament. It is a satisfaction to see that in the ranks of our younger men there are some who are devoting themselves to this supremely important line of study, and who have the faculty for it. If they are willing to walk in the paths of sober, solid inquiry, practising patience and content to put themselves in training under the hand of the great masters of scientific historical investigation, they will do much for the Church of Christ and for sacred learning. Mr. Moffatt has it in him to take a high place in that list. By this volume he has at once acquired a right to be heard, and has made a distinct addition to the literature of a great subject.

It is but the simplest justice to say this. A great deal more, indeed, might well be said of certain outstanding and excellent qualities of the book. As we make our way through its crowded pages our respect is won by the width of its acquaintance with what has been written by others, and the feeling deepens as we see more and more of the author's command of the details of the various questions which come under discussion. The treatise is distinguished throughout

by the strenuous, conscientious endeavour to know its subjects all round. And while it handles the literary and historical problems belonging to the New Testament writings with the freedom of independent inquiry, it is reverent in presence of the Word of God. It is a pleasure to discharge this debt of thanks and commendation before we look more narrowly into the book. Those who knew Mr. Moffatt as a student in the University of Glasgow and in the Free Church College in that city expected much of him. In some directions these expectations have been more than fulfilled by this publication. But there are things in it which we cannot but regard as disappointing, and some of these are of serious moment. We should be slow to think that they are likely to adhere to Mr. Moffatt's style of work. There is a good deal in his book that may secure the cheap applause that is given to anything that looks startling, defiant, or out of the way. We think better of Mr. Moffatt than to apprehend that he may be misled by that. We believe him to be capable of doing something better than this first effort, something less ambitious perhaps, but more consistently scientific and of more enduring value.

There is one thing, however, that unfortunately forces itself upon our notice in the preface, in the Prolegomena, and here and there all through the book—that is, Mr. Moffatt's attitude to others, especially to some of those who have earned the best title to our gratitude and honour. He allows himself to speak of these in terms which would be unbecoming on the lips of a veteran. They are utterly out of place and unseemly on the part of one who is making his first venture in regions in which these others have been workers for a lifetime. The superb nonchalance with which he dispenses his approbation and disapprobation on all sides is quite embarrassing. At times one knows not whether to be indignant or amused. His sympathies go too evidently and too often with extremists of the type of Messrs. Reville, Blair and Brandt. Our great English scholars come off rather poorly at Mr. Moffat's hand, and even Harnack does not escape. Far less is made of Lightfoot's work than

ought to be, nor is Mr. Moffatt always quite fair to scholars of his order. He does not indeed always take time to understand them. He refers to Canon Driver as if he "declined to admit the legitimacy" of real historical research in the New Testament literature, and as if he played "the rôle of the theological Canute". How gross a misrepresentation this is, any one may see who takes the trouble to look into the very passage that Mr. Moffatt points to. At times he says an appreciative word about Hort. But even that scholar is placed before us as an instance of "the desperate plight to which literalists are reduced," when he takes a different view of "the problem of the twelve and the Gentiles" from Mr. Moffatt. And as to Dr. Sanday, he is disposed of in a way that is past all endurance. Supporting himself by a reference to a passage in the Canon's *Commentary on Romans*, Mr. Moffatt is unrestrained enough to speak of "a concern to establish the historicity and continuity of the faith," which "assumes the advocate's garb and intrudes upon the study of Christian literature," and is apt then to "bring a leprosy of incompetence which taints even work that is professedly written upon critical principles". The victim of a "leprosy of incompetence"—this is Mr. Moffatt's polite and modest description of one of the best of men and the most esteemed of scholars!

If we were to take Mr. Moffatt's estimates indeed, we should have to look upon New Testament study, in our own land at least, as having been in a chaotic and parlous condition till this *annus mirabilis*, 1901. He describes the present state of New Testament criticism in this country as "still marked by immaturity in many vital sections". He tells us that whole pages of his book would "have been gladly omitted" . . . "had there been (for example) any modern and thorough N.T. Introduction to which an English student could be referred with safety or satisfaction". As to "this side the channel" the condition of things is, in his view, that "the reign of timidity and superficiality lingers on in the treatment of writings such as Acts and the Apocalypse". It would be unjust to say

that this is always Mr. Moffat's tone, for he can be appreciative too. But one regrets to find so much of it. It is no pleasure to speak of it. There is a spirit in it of which Mr. Moffatt should purge himself, if he is to do what his talents make him capable of doing. Modesty is not the least of the qualifications for understanding the New Testament and finding the secret of its problems. We can wish nothing better for Mr. Moffat than that he should commit himself for the next half-dozen years to the guidance of men like Lightfoot and Hort, and Sanday and Driver and Hatch, and study their methods and work through some section of early Christian literature in their way. At the end of that term he would think very differently of some of his predecessors in New Testament inquiry. He would also have a better conception of what historical criticism is, and of the nature of the demands it makes upon the student.

In his interesting preface Mr. Moffatt explains very clearly the idea of his book. His object is to trace the literary growth of the New Testament writings and place them in their exact historical *lie* and chronological order. This is a very proper thing to aim at. But we confess to considerable surprise when we notice the claims which, in this respect, Mr. Moffatt prefers in behalf of his work. He speaks of it as if it were quite a novelty. Of his scheme of grouping the critical materials, he says that, so far as he knows, it is "quite unique". He describes his edition as a "pioneering edition". But there is nothing so very unusual in his object and his plan. Every one who attempts to write a New Testament Introduction has to settle with himself first of all whether he is to follow this method or not. Not a few have adopted it and worked it out with great ability long before Mr. Moffatt. Not to speak of writers like Conybeare and Howson and Dean Farrar, there is the eminent case of Reuss in his *Geschichte*, a book which deserves much more recognition than it gets in this volume. It is the plan followed by von Hofman in his systematic examination of the Tübingen construction of the New Testament literature in his *Heilige Schrift zusammenhängend untersucht*, and (under the Tübingen idea) by Hilgen-

feld, Samuel Davidson, etc. It is by no means an unfamiliar method. It is also one for which much can be said. We agree with Mr. Moffatt in thinking it the best. But we must add that we do not agree with him in his exaggerated view of the benefits that accrue from it, and the small account which he takes of the dangers attending it. The limits of time within which any valid criticism must keep the origin of the bulk of the New Testament writings, deprive the historical arrangement of books to a large extent of the value in respect of the evolution of ideas which it might have in the case of the Old Testament, if it could be made out on an adequate scale there. Even within these limits the relative dates of a number of the books are by no means sufficiently certain to give the scientific student much confidence in connecting important results with matters of chronological succession.

As it is, while we gladly confess that there are many painstaking discussions in this volume, and much to which it is well to have our attention directed, the "historical" method which it claims to pursue does not appear to us to either be very thoroughly or very consistently carried out. There are frequent lapses into subjectivity, and *ideas*—ideas of the probable or improbable, the appropriate or inappropriate, on the part of the writers in given circumstances—again and again are made the ruling elements. The principles stated in the Prolegomena, and the application of these to some of the more important questions, offer much matter for criticism. Above all, the theory of "interval" between event and record, and the position in which the testimony of the gospels is left, require careful consideration. The limits of this preliminary notice permit us to speak only of certain general aspects of Mr. Moffat's treatment of his subject. We shall say something of these particular questions in our next issue. Meantime we recognise the value of much that is attempted here in source-criticism, in the construction of a chronology of the writings, and in the adjustment of the books to the external as well as internal history of the times.

S. D. F. SALMOND.

Notices.

The Rev. D. Butler, M.A., of Abernethy, Fifeshire, writes on *Scottish Cathedrals and Abbeys*.¹ The book belongs to the Guild Library series, and has the advantage of an introduction by Principal Story. It is packed full of matter. On every page it bears witness to the zeal and industry of the writer, and to his diligence in consulting the best authorities. Those who wish to get in small compass a reliable account of old Scottish architecture and the most interesting of the old ecclesiastical edifices of the North will find it in these compact pages.

The Rev. G. W. Garrod's *The Second Epistle to the Thessalonians: Analysis and Notes*² is constructed on the plan on which he has already dealt with the Epistle to the Colossians, First and Second Timothy, and First Thessalonians. It is intended especially for the use of students in the Training Colleges of the Church of England. In simple and lucid terms it gives a digest of the matters which it most concerns such students to know with regard to the origin and history of the Epistle and its contents. It provides also an exposition of the Epistle verse by verse, which is done in a careful and scholarly way, and with a proper regard to the object specially in view. It makes a very good text-book.

Mr. How's *William Conyngham Plunket*³ is a very readable book. His previous memoirs of Bishop Walsham How and Bishop John Selwyn have won him a good name among

¹ London: A. & C. Black; Edinburgh: R. & R. Clark, 1901. Cr. 8vo, pp. viii. + 210. Price 1s. 6d.

² London: Macmillan & Co., 1900. Cr. 8vo, pp. viii. + 163. Price 2s. 6d. net.

³ *William Conyngham Plunket, Fourth Baron Plunket, and Sixty-first Archbishop of Dublin.* A memoir by Frederick Douglas How. London: Isbister & Co., 1900. 8vo, pp. viii. + 392. Price 16s.

writers of biography, and the present work is as well done as these others. Archbishop Plunket was certainly one that deserved to be remembered. Descended on the father's side from one of the great Parliamentary orators, and on the mother's side from an Irish Chief Justice, William Plunket was marked out for distinction, and he sought it in the service of the Church. All through his career he was a decided and consistent evangelical, and longed for closer relations among the various Protestant Churches. He was by no means narrow, however, in his doctrinal position, nor could it be said of him that he was anything but fair and tolerant in the exercise of his Archiepiscopal rule. He did not, indeed, please all parties on every occasion; but he lived in difficult times and had some unusually delicate questions to deal with, and the final judgment must be that he conducted himself with a dignified consistency, and a firm but generous wisdom that showed him to be a man far above the average rank of Irish ecclesiastics. He took a large part in the controversy over the proposed revision of the Irish Prayer-book, advocating changes which should conciliate the Protestant laity. He took a strong and determined position also in the keenly contested question of the consecration of Bishop Cabrera for the Spanish Reformers, inspired by a just zeal for the cause of the Protestant faith in Spain. Above all, the disestablishment of the Irish Church brought out his best qualities. He did much more than most men to reconstruct the Church and give her a new lease of life. His whole policy at that juncture was far-seeing and judicious. While the Primate and Archbishop Trench and others were gloomy and full of fears, he addressed himself hopefully and vigorously to a new settlement of affairs, and in his later years he was frank enough to confess that when he counted up the advantages and disadvantages which followed disestablishment, the gains outweighed the losses. The account which his biographer gives of these events, of his work as Bishop of Meath, of his brief tenure of the Archiepiscopate, and of his personal character is full of interest. It leaves us with a distinct and pleasing impression of a good and capable

man who had the qualities of a statesman as well as a churchman, and played a large and useful part in the ecclesiastical affairs of Ireland.

The April number of the *International Journal of Ethics* opens with an article by John M. Robertson on the "Moral Problems of War," which is in the main a lively criticism of Professor Ritchie's paper on "War and Peace" in the previous issue. There are suggestive papers by Bernard Bosanquet on "The Meaning of Social Work"; Mary Mills Patrick of Constantinople on "The Ethics of the Koran"; Guglielmo Ferrero of Florence on "The Evolution of Luxury," etc. Mr. Charles Gray Shaw of the New York University writes on "The Theory of Value and its place in the History of Ethics". He is of opinion that something more fundamental is demanded now than the adjustment of the respective claims of Hedonist and Intuitionist, and that this is to be found in a theory of value. He criticises the ancient method of ethics, with its idea of objective good and subjective virtue, as "lacking in life and force," and declares modern systems of ethics, as well as ancient, faulty, as wanting value as an ethical principle. He proceeds to show how a valuational theory should be regarded from the standpoint of psychology, and ethics, and metaphysics, and how the nature of the concept and its ultimate validity are to be determined thereby.

In the *Homiletic Review* for May we notice a short, popular paper on the "Hittites," by Professor Sayce, and an interesting lecture by Professor Schechter of the University of London on "Some Rabbinic Parallels of the New Testament," dealing with the genealogies, the various passages in which fruits, harvest, flowers, etc., are used as similes, the symbolism of the Holy Ghost, etc.

In the *Bibliotheca Sacra* for April Professor Frank Hugh Foster writes very sensibly on "The Limits of Theological Freedom," and Mr. R. R. Lloyd contributes a good paper on "The Historic Christ in the Letters of Paul". Not to mention others well worth reading, there is also an interesting article by Professor George Mooar, entitled "Reminiscences of Atonement Theory". It takes us back to the Hopkinsian

theology, the teaching of Bushnell, Park and Shedd, the infiltration of Broad Church ideas, the influence of the Kantian philosophy and the Ritschlian theology, etc., and concludes by pointing to some significant instances of the reassertion of the deep expiatory view.

In the issue of the *Presbyterian and Reformed Review* for the current quarter Dr. James Lindsay of Kilmarnock writes on "Man's Place in the Cosmos," and the Rev. N. M. Steffens says some true and seasonable things on "Calvinism and the Theological Crisis". Among other papers we make special mention of one by Professor Warfield of Princeton on "The Making of the Westminster Confession," which gives an able and admirably clear and extended account of the modes of procedure in the Westminster Assembly, the course of the debates, and the whole way in which the Confession took shape.

The most important paper in the *Revue d'Histoire et de Littérature religieuses* for Mars-Avril is one on the Babylonian myths and the first chapters of Genesis, in which M. Alfred Loisy deals in his scholarly and capable way with the special questions of Creation, Primordial Chaos, and the Conflict of the Creator with Chaos. There are good papers also by M. Charles Cumont on "Le Taurobole et le culte de Bellone," and M. Charles Michel on "Greek Mythology," one of a series on the religions of the classic nations before Christianity.

The April number of *Mind* begins with an able paper by Sydney Ball on "Current Sociology," in which the prevalent conceptions of the study and the various claims preferred in its behalf are reviewed, and the necessity of organisation and the division of labour is urged. "It seems a matter of indifference," the article runs, "whether you give the title of 'Sociology' or of 'Social Philosophy' to the general plan of such studies; the one suggests the more positive, the other the more teleological aspect of social science. The main thing is that sociology, so far as it claims to be an application of the scientific spirit to social and political problems, must be prepared to 'imitate' the 'infinite patience' of science." Another important paper is one by Professor James

Seth on "The Ethical System of Henry Sidgwick". Professor Seth takes Sidgwick's main interest to have been in "the question of the true method of the distribution of the Good, rather than the question of the nature of the Good". He adds that "in spite of the acuteness of his criticism of psychological Hedonism, he seems to have underestimated the difficulties of ethical Hedonism".

In the current number of the *Journal of Theological Studies* Professor Moberly of Oxford reviews the "Fulham Conference on Communion with the Atonement". The question of the exact statement of the Eucharistic doctrine is carried back to the question of the interpretation of sacrifice and the theology of the atonement, and the argument is that the evangelical doctrine of the Eucharist (which is explained as a "reception of the dead Christ") can be made to appear adequate only "if the whole significance of the atonement, as atonement, was completely consummated when the tomb closed over the dead Christ, so that all that followed after was but the sequel which ensued upon, but was no vital part of the significance of, atonement or sacrifice". In his line of argument, which contains some good points, Professor Moberly commits himself to those views of the Biblical use of the term "blood" for which Bishop Westcott's name has gained a too easy acceptance, but which have no real foundation in Scripture, and in natural connexion with this to a mistaken interpretation of the classical passage in Leviticus xvii. 11. Dr. James Drummond writes on "The Use and Meaning of the Phrase 'The Son of Man' in the Synoptic Gospels". In this paper he deals with the preliminary question whether the title existed or could exist in Aramaic, and whether Jesus ever applied it to Himself. As to the linguistic argument, he is content to allow it to remain in suspense until Aramaic scholars are more agreed among themselves. He thinks, however, that the weight of opinion and of probability is "in favour of the view that the original expression translated 'Son of Man' in the Gospels was *bar-nasha*," and that this meant simply "the man". He adds that "if, as Dalman supposes, it was not current, it would

more easily lend itself to a special interpretation ; but, even if it was current, it is surely not impossible that 'the Man,' pronounced with a little emphasis, might be used to denote the figure in Daniel's vision".

The master of St. John's College, Cambridge, has laid Hebrew scholars and others under large obligation by the publication of his *Hebrew-Greek Cairene Palimpsests*.¹ They are taken from the Taylor-Schechter collection, and are printed in splendid style, with eleven admirable collotype reproductions. They are of very considerable interest, and are furnished with useful notes on the script and on the renderings. They include a Hexaplar fragment of Psalm xxii., parts of Psalms xc.-ciii. in the Greek of Aquila, and some small portions of the Gospels, Acts and 1 Peter. Among other points of interest in these fragments, Dr. Taylor notices that some Hebrew letters are vocalised according to the *Third System* of pointing. The volume is a credit to the editor and to the University Press. There is, however, one awkward slip in the Preface in the title of Gesenius's *Geschichte*.

Mr. C. B. Beeby's volume on *Doctrine and Principles*,² is made up of a series of "Popular Lectures on Primary Questions". It is written in a clear and telling style, and handles a number of subjects of present-day interest in a free and trenchant manner. It makes a good many affirmations with which we by no means agree, and takes up again and again an extreme position. We see Mr. Beeby at his worst on properly doctrinal questions, and at his best on such subjects as the principles of Protestantism and Catholicism, Agnostic Philosophy and Christian Truth, the contrast between the Nicene Creed and the Athanasian, etc. His treatment of the doctrine of imputation is a fair example of his method. He admits that the "old notion of imputation lingers on in the New Testament, and lies at the background of all its system of thought". He counts it impossible that "the

¹ By C. Taylor, D.D.. Cambridge: University Press, 1900. 4to, pp. 104. Price 15s.

² London: Williams & Norgate, 1900. 8vo, pp. viii. + 217. Price 4s.

Evangelical theologians of the New Testament Scriptures should have emancipated themselves wholly from the dominion of the forms and idioms of thought which belonged to their age—a reflection of their social life, with its law of corporate responsibility”. But he thinks that “with the higher conception of the character of the Divine Being, the doctrine of imputation has lost all its sting. For it is now the imputation only of the righteousness of Christ and no longer the imputation of sin and guilt,” that being, according to our author, the teaching of the Epistle to the Hebrews. In most of the statements of the book there is a good deal that almost hits the mark, and there is much that deserves consideration, but there is also often a curious misconception both of the New Testament teaching and of the Church’s doctrine.

From Mr. Robert S. Rait, fellow of New College, Oxford, we have a handsomely printed volume on *The Scottish Parliament before the Union of the Crowns*.¹ It is based upon an essay which won the Stanhope prize in the University of Oxford, and it is to a considerable extent a reprint of two articles which appeared in the *English Historical Review*. These papers attracted attention at the time, and Mr. Rait has been well advised to prepare the present volume. He has a good, clear style, a great love for history, and a remarkable faculty for historical research. He has been trained in a good school, and has kept the best models before him. He has a very healthy sense of the difficulties and limitations of his task, and a just perception of the wide general difference between English constitutional history and Scotch. “The student who would attempt such a problem as this must be familiar,” he well says, “with the outlines of English constitutional development, but he must also be prepared to banish from his mind all prejudices and prepossessions derived from such knowledge. For he will here find no record of liberty slowly broadening from precedent to pre-

¹ London, Glasgow and Dublin: Blackie & Son, 1901. 8vo, pp. xxvi. + 121. Price 5s. net.

cedent, no statesman kings, surrounded by sagacious advisers, defining the scope and the purpose of a legal system, no patriot barons banded together to wrest from an unwilling monarch a power which was not being wielded for the national good, no common aim uniting reformers of the thirteenth century with reformers of the seventeenth." The conclusions which he reaches with regard to the Scottish Parliament are given as "merely tentative". By the necessity of the case they are to a large extent negative. But he is able at the same time to point to some "positive and definite results". Among these he names the Education Act of 1496, which provided that barons and freeholders of substance should put their eldest sons and heirs to school from eight or nine years of age and keep them at the grammar schools until they were "competently founded" and "had perfect Latin," and thereafter send them to the Universities. But he rightly instances the judicial system of the country as the most notable result. "Alone among European countries, Scotland still possesses a judicature which is the direct descendant of a Committee of the Estates." Mr. Rait will take an honourable place in the ranks of our rising students of history. We look upon this book as the earnest of much excellent work in scientific historical study.

To Mr. Frank Ballard, minister of Wycliffe Church, Hull, we are indebted for a very good book on *The Miracles of Unbelief*.¹ He has in view the "paralysis of faith" which has seized large classes, and which means great loss to the Church. He regards it as one of the pressing needs of the day that the churches should meet this condition of mind with wisdom and love, and thinks it should be useful to utter a "reasoned protest which is, so far as it goes, unanswerable". His object, therefore, is to show that in point of fact the difficulties of unbelief are greater than those of faith. He does not claim for this line of reasoning the value of a final proof of the truth of Christianity, but he rightly asserts first that "it at least opens the way for the appreciation of such

¹ Edinburgh: T. & T. Clark, 1900. 8vo, pp. xiv. + 362. Price 6s.

proof as only experience and observation can afford". Taking in succession the realm of physical science, the facts of history, the realm of psychology, the moral realm, the problem presented by Christ Himself, and the spiritual realm, he works out his argument with much acuteness and in a telling, popular way. As it is finally summed up it is skilfully put, and makes a distinct and deep impression.

Under the title of *Principles of Religious Education*¹ we have a valuable course of lectures which were delivered under the auspices of the Sunday School Commission of the Diocese of New York. The Bishop of New York, Dr. Henry C. Potter, contributes a brief Introduction. The lecturers are Professor N. M. Murray of Columbia University, Bishop Doane of Albany, Professor De Garmo of Cornell University, Dean Hodges of Cambridge, Mass., Mr. Pascal Harrower, Chairman of the Sunday School Commission, Diocese of New York, Dr. W. L. Harvey, President Hall of Clark University, Professor F. M. M'Murry of Columbia University, Professor Kent of Brown University, and Professor Moulton of Chicago University. These are men of reputation and experience. They are capable of doing good work, and they have done it here. They say much that is of worth on religious instruction, the educational work of the Church, the Sunday school, the preparation of the Sunday school teacher, the child-mind, etc. The book amply repays the reader.

Three volumes of the series of the "New Testament Handbooks," edited by Professor Shailer Mathews, are before us. Professor Ezra P. Gould writes one on *The Biblical Theology of the New Testament*.² His critical presuppositions are that the early teaching of the Apostles is given in the first twelve chapters of Acts, and their later in the Synoptic Gospels, James, 1 Peter and the Apocalypse; and that Ephesians, Colossians, 1 and 2 Timothy, Titus, Hebrews, 2 Peter, Jude

¹ New York, London and Bombay: Longmans, Green & Co., 1900. Cr. 8vo, pp. xx. + 292. Price 3s. 6d. net.

² New York: The Macmillan Company, 1900. Cr. 8vo, pp. xvi. + 22f. Price 3s. 6d.

and the Johannean writings are all Alexandrian. His general conclusion consequently is that the spiritual teaching of Jesus became "in the hands of the Twelve a materialised Jewish Messianism, in the hands of Paul a return in part to the spiritualism and catholicity of our Lord's teaching, but, on the other hand, a mixture of theologising and priestism with that spiritual element; that in the debate between Paul and the Twelve, the early Apostles went back to the teaching of our Lord, writing the Synoptic Gospels to show His view in regard to the matters under controversy; and, finally, that in Alexandrianism the Gospel underwent its last transformation into a system of speculative philosophy". This is all given as if it admitted of no question. In reality, it is a new and dubious form of the familiar Tendency Criticism, open to most of the objections which have proved fatal to the main Tübingen positions. Apart from this, however, the exposition of the ideas of the New Testament is in many cases able and instructive, and is less influenced by the critical presuppositions than might have been expected. A large amount of work is represented by the volume, and there are abundant references to the literature of the subjects handled. Professor Henry S. Nash contributes a volume on *The History of the Higher Criticism of the New Testament*.¹ He gives an excellent vindication of the rights of criticism, and a good summary of its history. The most interesting sections of the book are the sketches of the leaders in the critical movement from Richard Simon and Semler onward. The estimates of Schleiermacher, Baur and Ritschl are particularly good. The onesidedness and exaggeration which are apt to cling to criticism in the reaction against traditionalism are frankly acknowledged. But it is rightly said that "the sins of critics no more impair the authority of criticism than the sins of Churchmen impair the right of the Church to exist". Not only so, but Professor Nash is bold enough to claim that criticism has its inspiration and that it "enters, as a new ideal, into the life of the Church". The third

¹ New York: The Macmillan Company, 1900. Cr. 8vo, pp. xi. + 192. Price 3s. 6d.

volume is *An Introduction to the New Testament*¹ by Professor B. W. Bacon of Yale Divinity School. The first part of the book is occupied with an account of the history, method, scope and present state of the science, the growth of tradition, and the formation of the canon. Much is packed into the two chapters which deal with these things. The New Testament books are then examined in groups in the following order: the Pauline Epistles, the Catholic Epistles, the Historical Books, the Johannean writings. A careful analysis of each book is given. The literary and historical questions are discussed in a capable and independent way. The author follows his own course and looks at things with his own eyes. He is more in sympathy with Harnack than with the original Tübingen position. The great English scholars, Lightfoot, Hort, Westcott, Hatch, Sanday, etc., obtain much less notice than they deserve. Professor Bacon's method, however, resembles theirs to a considerable extent. He gives his first attention to the historical testimony, and aims at getting *through* tradition back to fact. He bestows much attention, therefore, and with good reason, on *early* tradition. Some of the results to which he comes are of interest. He regards Galatians as the earliest of the Pauline Epistles, or at least as only a few months later than 1 and 2 Thessalonians. The only one of the earlier epistles of Paul which admits of any reasonable doubt is 2 Thessalonians, and with respect to it he is of opinion that no theory of its origin is "so free from serious objection as the view supported by its own representation and by the unbroken tradition of antiquity". The cosmology of Ephesians seems to him essentially Pauline. Of the thirteen epistles of Paul only the three Pastorals appear to him to "give good cause for dispute". Of the twenty-seven New Testament books he finds only one, *viz.* 2 Peter, whose testimony he is compelled to reject. The Apocalypse seems to him to be of composite origin and to belong to the later years of Domitian. As to our present Gospels and the book of

¹ New York: The Macmillan Company, 1900. Cr. 8vo, pp. xv. + 285. Price 3s. 6d.

Acts, he concludes that these are the "outcome of a larger and more complex process of growth than most critics admit". On 1 Peter, the Fourth Gospel and other constituents of the New Testament Canon, he makes some suggestions which are of importance. The book altogether is a very able and useful one.

Under the striking title of *The Fatal Opulence of Bishops*,¹ the Rev. Hubert Handley, M.A., Vicar of St. Thomas's, Camden Town, gives us an "essay on a neglected ingredient of Church Reform" which is certain to attract attention and deserves to have it. It is a vigorous indictment of the great anomaly in the English Episcopal Church which leaves multitudes of the clergy miserably underpaid, and bestows upon a few dignitaries incomes which seem princely and out of all proportion. Mr. Handley shows in detail to how large an extent these great incomes are spent on the maintenance of "palaces," and on a style and state of life which separates the great men of the Church from the vast mass of those for whom they are appointed to care. The book is written in the plainest terms and with admirable courage, but all the while in the best spirit. It is in many ways a notable publication and a sign of the times not to be neglected.

*From Apostle to Priest*² is the title of a very sensible book by a Canadian minister, the Rev. James Falconer, M.A., B.D., of Truro, Nova Scotia. It is a "study of early Church organisation," and is based upon a course of lectures delivered in Queen's University, Kingston. The writer has made a conscientious and discriminating use of the well-known works by Reville, Hort, Löning, Moberly and others, and has produced a volume which will fill a useful place in the recent literature of the subject. He writes in a liberal spirit. His general position may be seen from these sentences: "the authority within the Church is not in a divine commission transmitted in material lines of descent, and confined to a class, but in the people led by the Spirit of God"; "a ministry is necessary to the Church from the con-

¹ London: Adam & Charles Black, 1901. 8vo, pp. 149. Price 5s.

² Edinburgh: T. & T. Clark, 1900. Cr. 8vo, pp. xi. + 292. Price 4s. 6d.

dition of human affairs, and for the sake of order some form of government must needs arise ; but this by no means leads to the position that any one form of ministry is of absolute necessity because divinely ordained. It may be that one form is more in accordance with the New Testament standards than another, but Episcopacy is not of divine right any more than Presbyterianism." Mr. Falconer's argument goes to show how little of a fixed constitution the Church had at first, how free she was in her movements on to the end of the first quarter of the second century, and how clear it is made by the Epistles and the Book of Acts that within the New Testament period, the policy of the Church and her methods of administration were guided by the circumstances that emerged from time to time, and not by any pre-determined plan.

Mr. A. W. Jackson's *James Martineau*¹ is a welcome book. It is described as "a biography and study," and in both directions it makes an important contribution to our knowledge of Martineau and our appreciation of his genius. The first of the three books of which the volume consists is devoted to biography. We get a rapid but sufficient sketch of his career—his education, his ministry in Dublin, his ministry in Liverpool, his life in London, his literary efforts, etc. Nothing of moment seems to be omitted. Among other things to which we are glad to see proper attention given, is the painful incident of his candidature for the chair of Logic and Mental Philosophy in University College, London. Beyond all comparison, he was the fittest man for the office, but the position was given to a very young man who afterwards did excellent work, but who had slender claims at the time. The rejection of so distinguished a metaphysician as James Martineau was due to the narrowness and sectarianism of Mr. Grote and some others who were among the loudest in their professions of liberalism. It makes one of the most discreditable chapters in the history of an important educational institution. The second book

¹ London and Bombay: Longmans, Green & Co., 1900. 8vo, pp. x. + 459. Price 12s. 6d.

exhibits him as the "Religious Teacher," and the third is taken up with an exposition of his position as the "Philosopher of Religion". In these books Mr. Jackson's own views of religious and philosophical questions occupy some space. But they are worth having, and we are grateful to him for the very careful and elaborate expositions he gives us of James Martineau's most characteristic teaching. Until we get an authoritative *Life* of Martineau, Mr. Jackson's "biography and study" will hold the field. It will be a valuable, an almost indispensable *vade mecum* for the student. The author deserves our best acknowledgments for the important and opportune service he has done us in providing us with this book.

Professors Ernest Dewitt Burton and Shailer Mathews, of the University of Chicago, have published a volume of *Constructive Studies on the Life of Christ*.¹ They form part of a series of *Constructive Bible Studies* edited by Principal W. R. Harper and Professor Burton. They are described as "an aid to historical study and a condensed commentary on the Gospels". The object which is in view deserves the heartiest commendation. It is to promote the historical study of the Gospels in academies, colleges, and the advanced classes of Sunday schools. There is much need of a series like this, and the idea which has inspired it is ably carried out. The standard which is aimed at is high. The work is done in a very capable way, putting young people in possession of the results of the best historical and exegetical inquiry, and leading them on to a systematic and scholarly study of the sacred records. We wish the series of which this is part large success. It will be a great boon to many, and above all it should help both to keep our most intelligent youth longer in the Sunday school system and to make the work in which they are invited to engage there more thorough, more profitable, and more interesting.

The third of a series of interesting papers on "Methodism and the New Century," by Dr. T. B. Stephenson appears in the March issue of the *Wesleyan Methodist Magazine*.

¹ Chicago : University of Chicago Press, 1901. 8vo, pp. 302. Price \$1.

President Harper gives the second of his "Constructive Studies in the Priestly Element in the Old Testament" in the February issue of the *Biblical World*. He deals here with the history of worship in the earlier Old Testament period, showing how worship constituted religion and tracing the development of the primitive Semitic worship as seen in the Old Testament on to B.C. 650. Another paper of interest is one by Professor Goodspeed of Chicago on the "Atonement of Communion" in the non-Christian religions.

In the *Homiletic Review* for February, Lieutenant-Colonel Conder writes briefly on the "Results of Syrian Stone-Lore". The example of the art and script of the Hittites discovered by Dr. Koldewey helps us, he thinks, to give an approximate date to the Hittite texts. He regards the new monument as to be placed probably between B.C. 2250 and 2150. The Rev. W. W. Everts writes sensibly on the "Argument from Silence" in its bearing upon the account of our Lord's Nativity.

The January number of the *Antiquary*, an illustrated magazine devoted to the study of the past, has a further instalment of the interesting series of "Quarterly Notes on Roman Britain," by F. Haverfield, M.A. The *Genealogical Magazine* for January contains among other things a paper by Mr. C. S. Romanes on "An Old Scottish Manuscript"—a record of documents under the Great and Privy Seals of Scotland, and another by R. A. G. H. on the "Records of an English Manor for a Thousand Years". In the first issue of *L'Humanité Nouvelle* for the year, R. de la Grassene concludes his papers on the classification of social phenomena, and A. Hamon continues his on "Les Congrès et la situation du socialisme contemporain". The second issue has good papers on "Le Nirvâna" by M. Léon de Rosny, "L'Étude d'éthique chez les races inférieures," by M. Washington Matthews, etc.

The *Methodist Review* for January-February has some very good papers, e.g., one by Dr. W. M. Patton of Yale on "Death and the Intermediate State in Islam," another by Professor C. G. Shaw of New York on "The Unity of History and Religion in Christianity," and a third by Dr. C. V.

Anthony of San Francisco on "The Doctrine of Divine Retribution".

We have received the first number of the *Monatsschrift für die kirchliche Praxis*. It is a new series of the magazine known for a good many years as the *Zeitschrift für praktische Theologie*, and is edited by Professor O. Baumgarten of Kiel. The editor contributes a paper on the "Entstehungsgeschichte einer Predigt". The opening article is by Professor Drews, and has for its title "'Religiöse Volkskunde,' eine Aufgabe der praktischen Theologie". The new series promises well.

The first issue of Dr. Erwin Preuschen's *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des Urchristentums* for 1901, opens with an important paper by P. Corssen on Thomas of Mabug's Recension of the Philoxenian Version, bringing out the fact that the Philoxenian had in some things the same fortune as Jerome's Vulgate, its text being depraved by readings of older translations. Another article which has an interest of its own is one by A. N. Jannaris on "St. John's Gospel and the Logos". Its object is to show that the Greek term λόγος cannot be taken in a hypostatic or anthropomorphic sense, that the "doctrine of the so-called Johannine Logos is foreign to the New Testament writers including St. John," and that in point of fact it is a theological product which originated and developed in the apologetic speculation of Post-Apostolic Christianity". In its most important points the paper is very far from being convincing.

We have also to notice these: *Die altchristlichen Goldgläser*,¹ by Dr. Hermann Vopel, an interesting contribution to the history of early Christian art, written in a clear and pleasant style, made the more attractive by a number of very good drawings, and provided with full lists of the objects and their locations; a study of *Thomas Carlyle*,² by Paul Hensel, forming the eleventh volume of Frommanns' *Klassiker der Philosophie*, giving a very readable account of the career

¹ Freiburg i. B.: J. C. B. Mohr; London and Edinburgh: Williams & Norgate. 8vo, pp. x. + 116. Price 3s. 9d. net.

² Stuttgart: Frommanns Verlag (E. Hauff); London and Edinburgh: Williams & Norgate, 1901. 8vo, pp. 212. Price 2s.

of the sage of Chelsea, useful tables of the dates of the main incidents in his life and the publication of his various writings, and a valuable appreciation of his teaching and his influence; a second edition of Dr. Richard Francis Weymouth's acute pamphlet *On the Rendering into English of the Greek Aorist and Perfect*;¹ a couple of small publications by Martin Rade, entitled *Reine Lehre, eine Forderung des Glaubens und nicht des Rechts*,² and *Die Wahrheit der christlichen Religion*,³ both well worth attention, dealing with important questions, and containing not a few suggestive lines of remark; a treatise on the important subject of *Das Wesen des evangelischen Glaubens*,⁴ by a veteran pastor, H. C. Tamm, in which the Lutheran principle of justification by faith is examined, interpreted and vindicated, and the views of Schleiermacher, Dorner, Pfleiderer, Kaftan and others on the essence of the Christian faith subjected to a careful criticism; a concise and acute criticism of *Haeckel*,⁵ with an able restatement of the just relations of natural science to Christianity by Superintendent August Heinrich Braasch—brief, pointed and eminently fair; a pamphlet by P. Bräunlich giving a detailed and interesting account of the remarkable movement in revolt from Rome in Austria, as it is affecting Bohemia⁶; a Lecture by Professor Wilhelm Volck of Greifswald on the *Attitude of Christ and the Apostles to the Old Testament*⁷ seeking the explanation of the applications made of the Old Testa-

¹ London: Houlston. 8vo, pp. 55. Price 6d.

² Tübingen: Freiburg i. B. und Leipzig: J. C. B. Mohr; London and Edinburgh: Williams & Norgate, 1900. 8vo, pp. 48. Price 1s. net.

³ Tübingen: Freiburg i. B. und Leipzig: J. C. B. Mohr; London and Edinburgh: Williams & Norgate, 1901. 8vo, pp. 80. Price 1s. net.

⁴ Berlin: Schwetschke und Sohn. Cr. 8vo, pp. 195. Price M.3.

⁵ *Ueber Ernst Haeckel's Welträtsel*. Tübingen, Freiburg i. B. und Leipzig: J. C. B. Mohr; London and Edinburgh: Williams & Norgate, 1900. 8vo, pp. 49. Price 1s. net.

⁶ *Das Fortschreiten der "Los von Rom-Bewegung" in Oesterreich. I. Böhmen*. München: Lehmann, 1900. 8vo, pp. 75. Price M.o.60.

⁷ *Christi und der Apostel Stellung zum Alten Testament*. Leipzig: Deichert. London and Edinburgh: Williams & Norgate, 1900. Cr. 8vo, pp. 44. Price M.o.60.

ment by the New Testament writers in their insight into the typical character of Old Testament Scripture, and finding in the use made of the Old Testament alike by Christ Himself and by the Apostles a witness to its inspiration; a Study of Schleiermacher's idea of religion and his religious position at the time of the first publication of his *Reden*, by Lic. Emil Fuchs,¹ a full, careful and instructive statement; a small volume on *The Mosaic Tabernacle*² by the Rev. John Adams, B.D., giving a clear and concise account of the Levitical Priesthood and Sanctuary, admirably adapted for use in Bible classes; a short but vivid and charmingly written treatise by M. Lucien Gautier on the *Calls of Prophets*,³—Ezekiel, Jeremiah, Isaiah and Amos; *Sermons on the Books of the Bible*,⁴ by the late Fenton John Anthony Hort, D.D., a separate reprint of an admirable series of addresses which appeared in the volume of *Village Sermons* published in 1897, now issued in this form with a view to use as a text-book for Indian students; *Counsels for Church People*,⁵ a series of selections from the writings of the late Bishop Mandell Creighton, judiciously chosen and arranged by the Rev. J. H. Burn, B.D., giving many devout and suggestive reflections on the Church and Society, Christianity, Music and Worship, Sympathy, Influence and other subjects; the fifth part of the nineteenth volume of Holtzmann and Krüger's invaluable *Theologischer Jahresbericht*,⁶ containing the index for the volume, carefully prepared by Pfarrer C. Funger.

¹ *Schleiermacher's Religionsbegriff und religiöse Stellung zur Zeit der ersten Ausgabe der Reden* (1799-1806). Giessen: Ricker; London and Edinburgh: Williams & Norgate, 1901. 8vo, pp. 103. Price 2s.

² Edinburgh: T. & T. Clark. Pp. 112. Price 6d.

³ *Vocations de Prophètes*. Lausanne: Bridel. Small cr. 8vo, pp. 93.

⁴ London: Macmillan & Co., 1900. Cr. 8vo, pp. 143. Price 4s. 6d.

⁵ London: Elliot Stock, 1901. Fcp. 8vo, pp. 202. Price 5s.

⁶ Berlin: Schwetschke und Sohn; London and Edinburgh: Williams & Norgate, 1900. 8vo, pp. viii., 937-1087. Price 2s. The vol. complete 30s.

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Greek Thinkers: a History of Ancient Philosophy.

*By Theodor Gomperz, Professor at the University of Vienna.
Vol. I., translated by L. Magnus. 8vo, pp. xv. + 610.
Price 14s. net.*

Truth and Reality, with Special Reference to Religion ; or, a Plea for the Unity of the Spirit and the Unity of Life in all its Manifestations.

*By John Smyth, M.A. (New Zealand), D.Phil. (Edin.). With
Introductory Note by Prof. R. Flint. Edinburgh : T. & T.
Clark, 1901. 8vo, pp. xvii. + 214. Price 4s.*

ALL those who are interested in the early history of thought will welcome the appearance in English dress of Professor Gomperz's well-known work. It appears with every advantage of external form. The translator, Mr. Magnus, has performed his task in a manner worthy of all praise. The literary style is excellent, and the reader is never for a moment left in doubt as to the meaning.

It is our first duty, as a critic, to point out in what respects Professor Gomperz's work differs from the histories of Greek thought already current in this country. As compared with Zeller, the following points may be noticed. Professor Gomperz is much more ambitious of literary form. Whereas Zeller incorporates into his narrative the discussions on the value and bearing of the evidence which meet the student at every step, Gomperz rigorously dismisses all such matters to an appendix. His aim is to present a continuous, brilliantly written view of the subject, without saying much about the relative trustworthiness of the authorities. In this way he makes a considerable economy of space; and his work contains a great deal that is not in Zeller, in spite of the latter's formidable array of volumes.

Another important point of difference is that Professor Gomperz is freer from philosophic prepossessions. Zeller began his career as a Hegelian, and though in the introduction to his *Philosophie der Griechen* he expressly renounces his old master's historical method, his general view of Greek history is still dominated by the Hegelian formalism, and his interpretation of details is obviously influenced by Hegelian principles. The reader will remember what a part is played in that great work by the antithesis of subjective and objective and by the "concept". In Professor Gomperz, however, he will not find anything of the sort to worry him.

To Professor Gomperz, then, Greek thought in its general character is not a formal oscillation between "objectivity" and "subjectivity," but an aspect in the unfolding of a national culture. Accordingly, he has incorporated in his narrative such portions of the story of religion, literature and the special sciences, as are necessary to an understanding of the speculative movement. He has also availed himself of some material which did not exist when Zeller wrote, *viz.*, those researches into primitive thought which are associated with the name of Professor Tylor. It would have been an advantage to his work if he had used them even more freely.

The only other works which need be mentioned in connexion with Professor Gomperz's are Erdmann's *History of Philosophy* and Mr. Benn's *Greek Philosophers*. The ancient part of Erdmann's book is, however, but a brief compendium; while even Mr. Benn's two brilliant volumes cover much less ground than Professor Gomperz. Mr. Benn, too, has his own presupposition which is not less definite than Zeller's, though much more fruitful. He holds that the vital principle of philosophy is that private disinterested curiosity whose foes are superstition and scholasticism, and that its history is one long struggle against these foes, beginning with partial victory in the Periclean flowering-time and ending with the defeat of the Dark Ages. And this presupposition is no less foreign to Professor Gomperz than Zeller's.

Thus it is clear that there was plenty of room for Professor Gomperz's book in the literature of the subject. We

really needed a full history of Greek thought written in this objective spirit, and whatever fault may be found in detail, Professor Gomperz deserves high credit for his general conception and the honest spirit in which he has addressed himself to his task. As to his measure of success, it is considerable but not complete. He has made a distinct advance but has not achieved finality.

In the first place, it is evident that the latter half of the work is more successful than the earlier, and that, we think, is because, in the earlier, Professor Gomperz has attempted the impossible. He has made up his mind to give a full and brilliant picture of the beginnings of Greek thought when the materials for it do not really exist. We quote an example almost at random: "Solitude and the beauty of nature were the muses of Heraclitus. He was a man of abounding pride and self-confidence, and he sat at no master's feet. If we seek the first springs at which he satisfied his thirst for knowledge, and caught the intimations of universal life and of the laws that rule it, we must go back to his pensive boyhood, when he roamed in the enchanting hills, with their well-nigh tropical luxuriance, that surrounded his native city." All this is very pretty, but one would like to know how far it can be justified either from the fragments of Heraclitus himself or from the few authentic traditions preserved about him. Such innocent colouring is well enough in a primer written to allure the young; but is rather irritating than otherwise to the mature student. Nor, we feel bound to say, is the colouring particularly successful of its kind. Much of it is too conventional, one might almost say journalistic. Nor are the outlines of the picture sharp enough. Professor Gomperz does not really give us a definite idea of Heraclitus, the disappointed aristocrat, despising the mixed populace of the busy trading city, despising the barbarous obscene worship of the Great Mother, preaching scornfully the prevalence in the physical and moral world of that law in the union of opposites so painfully wanting in his native Ephesus. He labours to tell us that Heraclitus was a profound and satiric writer. But

he does not invest his figure with much human interest or help us to divine the human passion behind the dark grand phrases of the fragments. His tale falls somewhat flatly between literature and erudition.

Still less does Professor Gomperz give us a clear portrait of that most ambiguous and puzzling figure in ancient thought, Pythagoras. We can hardly say that he has used all the sources of knowledge that were ready to his hand. It was proved long ago by Zeller that Pythagoras was primarily a religious reformer, and quite secondarily a philosopher. Professor Burnet, using recent anthropological researches, has shown further what kind of religious reformer he was. He was one of those who were not satisfied with the religion which the state provided, and therefore started a society of his own for the promotion of ceremonial holiness. His prohibition of certain foods and his doctrine of the transmigration of souls prove that he reverted largely to a primitive stratum of beliefs, connected with those systems of totem and taboo which we find in numberless savage tribes. In fact, on this side of his activity, Pythagoras was closely akin to those famous "medicine-men" of Hellas, Epimenides and Onomacritus. All this is to be found in Professor Burnet's *Early Greek Philosophy* published in 1892. Professor Gomperz, who published the German edition from which the present translation is made in 1896, might very well have availed himself of it. But he passes it by without notice; and, to judge by the omission of Professor Burnet's name from his index, never seems to have heard of one of the most notable modern books on the origins of Greek thought.

It is the latter part of the present volume which will be read with most satisfaction. The materials being much fuller, the reader has not the painful feeling that he is assisting at the manufacture of bricks without straw, or straw of the most inferior quality. One of the most interesting sections is that devoted to the Sophists, in which Professor Gomperz carries on the work of rehabilitation begun long ago by Grote. The general impression which it leaves upon us

is that the Sophists for the most part were neither religious sceptics nor assailants of the traditional morality, but highly respectable "professor-journalists," only needing a state-endowment to subside into conventional propriety. Their ill-fame, it seems, was due mainly to the snobbish Greek spirit which contemned wage-earning, however the wages were earned,—a contempt which finds various expression in Aristophanes and Plato. It was Plato, Professor Gomperz argues, who, not unmoved by the rancour of the amateur against the professional, did most to set that black mark upon an honest and useful body of men which now bids fair to be uneffaceable. There is a great deal of truth in this argument though it is hard to give entire assent to it.

The rehabilitation is most successful in the case of the greater Sophists such as Protagoras and Gorgias. In regard to the former Professor Gomperz attacks with great spirit some old interpretations which have been repeated so often as to be credited with a quite unmerited validity. He shows that the famous *Homo mensura* tenet has not the objectionable meaning which successive generations of compendia have attributed to it. It has nothing to do with moral subjectivism but is a contribution to the theory of cognition. As such it is not an expression of individualism. The "man" who is "the measure of all things" is not the individual but the race. It does not mean either that the properties of things or the existence of things depend upon the individual's cognition. It simply has the good common-sense meaning that human nature is the standard for the existence of reality, an assertion which was controverted by some phases of Eleatic scepticism.

Professor Gomperz adduces some equally reasonable arguments to modify the traditional estimate of Gorgias. He clinches the whole matter by observing that if the Sophists had not fought upon the right side they would never have enjoyed their enormous vogue. In regard, however, to the smaller fry of Sophists we question whether this does not imply an over-estimate of the moral stability of the Greeks. Professor Gomperz has compared the ancient Sophist with the modern

journalist, and the comparison is a good one. Now even among our own journalists there are many who are not exactly fighting for the right. At one end of the scale are our *Times* and *Spectator*, at the other—certain newspapers which had better not be mentioned. With all due respect to the ancient Greeks, we fear there was an even better field for the gutter-sophist then than for the gutter-journalist now. Vilipend our modern civilisation as we will, there was more cruelty, chicanery, private cynicism and public corruption in the Athens of that day than in the England of this; or to put it less offensively, such qualities had a better chance of success. And where vices pay there will always be plenty to teach them. Moreover, the way in which Sophists had to get a living was by itself unfortunate, apart from any depravity in individuals. We know how in modern life certain professions are specially liable to certain failings: actors to vanity, journalists to shallow cynicism, academic professors to captious envy, rhetoricians to empty sentiment, law-pleaders to chicane, while an unsettled wandering mode of life is always far from conducive to a settled scheme of morals. Now the strolling Sophist was rhetorician, journalist, tutor-of-barristers and professor-of-things-in-general all in one, and always aiming at playing a brilliant part before the public eye. What a life of temptations! In spite of Professor Gomperz' able advocacy we fear the final verdict must be that the Sophists were a bad lot upon the whole; though they were bound to appear in Hellas at the time they did, and played an important, nay indispensable part in the diffusion of culture through the nation.

Mr. Smyth's book is a dissertation submitted to the University of Edinburgh for the degree of Doctor of Philosophy and rewarded with that coveted distinction. The author commands our sympathy, both for what he maintains and for what he opposes, and also for the tone of moral enthusiasm which pervades his work. To quote his own words: "The writer's main aim is to point out that the roots of philosophy

and of religion, as of morality and of natural science, lie in the constitution of the human spirit ; and that, therefore, their questionings, methods, inquiries and results are as much a process of reason as is logic itself, and that their basis and objects belong truly to the constitution of things, if anything does." In the course of maintaining this thesis the author has just occasion to find fault both with naturalism and with the idealism which errs by laying stress upon the intellectual side of our nature only, to the neglect of other sides no less essential. As to the philosophic content of the work we cannot say it is commensurate with the enthusiasm of the writer. His is the fervour of the preacher who would call men to the truth by faith, rather than the patient analysis of the thinker who dare not say he believes more than he can prove by mere human reasoning.

HENRY STURT.

Bible Studies.

By Dr. G. Adolf Deissmann, Professor, etc., etc. Authorised Translation by A. Grieve, M.A., Edinburgh, etc. Edinburgh: T. & T. Clark, 1901. 8vo, pp. xiv. + 384. Price 9s.

WITH the general aim of this erudite work one cannot but heartily concur. It is to recover for the Alexandrine Greek of the Old Testament its natural affinities in the family of language, its place in the general context of human speech. The LXX interpreters did not invent a biblical dialect; they found it ready—the result of growth. It has been, perhaps unconsciously by some, considered as an artificial product, the result of the pressure of Semitic thought on Greek expression; as though the ordinary tongue was not good enough or strong enough for a divine purpose, and had therefore been spiritually fortified to make it, as it were “up to proof”. But as the vulgar Aramaic of Palestine, and even its Galilean dialect, was good enough for the Sermon on the Mount, and as the Spirit at His first great outpouring chose expressly the current vehicles of human thought; so our professor stands to show that the provincial Egyptian Greek, as spoken and written in the Delta and elsewhere, was the vehicle adopted for the first great exposition of the Hebrew “oracles of God” in a form intelligible to the Gentiles. He argues that the larger mass of those special phrases which used to be labelled “Biblical” were native and current there from the Ptolemæan period onwards—some indeed until we touch and enter the Middle Ages; and thus that biblical Greek is not “a distinct entity” (p. 61), or “a philological department by itself”; and that by those who so regard it “the notion of the Canon is transferred to the language, and so there is fabricated a ‘Sacred Greek’ of primitive Christianity” (*i.e.*, as regards the New Testament, for which the LXX furnished

the quarry). He does not of course exclude the recognition of Hebraisms, and yet assigns them narrow limits:—

We may assume that a Semitic dialect was known among the Jews of Alexandria and Asia Minor, but this cannot be exalted into the principle of a full historical criticism of their language. It seems to the writer that their national connexion with Judaism is made too hastily, and with more imagination than judgment, to support the influence of a (so to speak) innate Semitic "feeling for language". But the majority of the Hellenistic Jews of the Dispersion probably spoke Greek as their native tongue. Those who spoke the sacred language of their fathers had only learned it later. It is more probable that their Hebrew would be Græcised than that their Greek would be Hebraised. For why was the Greek Old Testament devised at all? Why, after the Alexandrian translation was looked upon as suspicious, were new Greek translations prepared? Why do we find Jewish inscriptions in the Greek language even where the Jews lived quite by themselves, *viz.*, in the Roman catacombs? The fact is, the Hellenistic Jews spoke Greek, prayed in Greek, sang Psalms in Greek, wrote in Greek, and produced Greek literature; further, their best minds thought in Greek (p. 77).

This seems irrefragable. A Hebraism properly so-called is the outcome of a mind habituated to think in Hebrew, and which transfers, often unconsciously, its idioms to a strange medium of speech, because they form the native garb in which the thought presents itself. But the seeming Hebraisms of the LXX translation will nearly always admit of an explanation which is the reverse of this. There lie the thoughts in their native Hebrew before the translator. The less familiar he is with its idioms, the more likely will he be to render them literally, *i.e.*, to give the sense of the individual words instead of giving the sense of the phrase. In the phrase they modify each other. He takes them over without that modification, and the finer shades of meaning vanish; often, indeed, the whole tenor and colour, leaving a result which, if not erroneous or unmeaning, is bald and crude. Thus in Ps. cxlvi. (Heb. cxlvii.) 10 the phrase *θέλειν ἐν* literally renders the Hebrew, and so also in 1 Sam. xviii. 22. If we had an original work before us, this would count as a Hebraism; because the thought arose spontaneously in its Hebrew form before the writer's mind. But in a *translated*

work we suspect that the translator did not feel sure of the shade of meaning which he was required to reproduce, and so fell back on literality. The former case would arise from familiarity with the Hebrew, the latter from comparative ignorance of it. And if any one were to take the trouble to compute the instances of this literality, used apparently as a resource to cover poverty of scholarship, as they occur to him in reading the LXX, I think they would efface all doubt from his mind that this Hebraic poverty it is, not affluence, which characterises the version.

But I will give one instance which I think will save him this trouble. To a man whose mind is thoroughly steeped in a language, the familiar objects of daily life find in it the readiest expression. Now, Egypt was above all lands a land of temples and porticoes. These must have met the eye at every turn of the river. Yet the LXX description of Solomon's Temple exactly halts in those special terms where we might expect it to be readiest. The translator in 1 Kings vi. 3, knows not what to make of either **אֹיָלָם** "the porch," or **דִּבְרִיר**, "the shrine". He is fain to leave them translettered as *αἰλὰμ* and *δαβίρ*. One might even add that, if any preference were assigned as between the portions of Holy Writ allotted to superior or inferior competency in translating, the patriotic glories of the Solomonic period and of the Temple, its *chef d'œuvre*, would have challenged the best available resources of Ptolemaic current Hebraism. Yet here is the poverty-stricken result.

The LXX Pentateuch version is the flower of the whole, but does not wholly keep clear of these flaws. The ark of Noah (Gen. vii.) and the ark of bulrushes (Exod. ii.) is the same Hebrew word, **תִּבְרָה**. Yet in Genesis it is rendered by *κιβωτὸς*, in Exod. it is curiously translettered as *θίβις*, and yet inflected as *θίβιν*, *θίβει*. But a single instance again may suffice to show the Pentateuchal superiority as a version to the later books of the history. The well-known phrase of entreaty, **בִּי יְיָ אֱלֹהֵי**, "pray, my lord," occurs in Gen. xliii. 20, where it is rightly rendered *δεόμεθα, κύριε*. It occurs again

1 Kings iii. 26 (Solomon's Judgment), where δέομαι, κύριε would have been proper ; instead of which we find ἐν ἐμοὶ κύριε, making utter nonsense. The translator knew of יָ only as the suffixed preposition ; the יָ of entreaty, even in a land of adulation like the Ptolemaic Egypt, lay beyond his knowledge, and the identity of form landed him in this blunder. The absolute βάθος to which the version drops when it reaches the obscurities of the minor prophets is comparable only to a schoolboy trying an "unseen" in a scholarship examination. The spurious Hebraisms due, as above shown, to ignorance, when once lodged in the text of the LXX, would acquire a halo of sanctity as time went on ; and, before the Christian era, become fixed in the language of Græco-Jewish religion. They thus passed easily into the phraseology of the N.T.

But our professor carries forward his method to the New Testament, and urges, "just as we must set our printed Septuagint side by side with the Ptolemaic Papyri, so must we read the New Testament in the light of the Inscriptions". . . . "It is the Inscriptions and the Papyri which will give us the nearest approximation to the truth." The former formed "the actual surroundings of the New Testament authors" (pp. 80, 81). A note here recognises that in the *Classical Review*, 1887, and since in the *Expository Times*, this use of the Inscriptions had already commenced ; but claims for a countryman of his own, one Walch of Jena, 1779, earlier thus by over a century than either, the primary recognition of their value, in his *Observationes in Matthæum ex Gr. Inscrr.*

The recent exhumations of Papyri, largely at Fayyûm, known by the name of our countryman, Dr. Flinders Petrie, form the chief arsenal of our author's arguments for the identity of the terminology of the LXX translators with that current around them. All the great literary capitals now possess samples of these Papyri. One example of this sort of evidence, selected not for its special importance, but for its succinct completeness, is now laid before the

reader: In 2 Sam. xxii. 3, David applies to Jehovah the phrases ἀντιλήμπτωρ μου καὶ καταφυγή μου. The former is "hitherto unauthenticated in extra-biblical literature," but occurs in *Papyr. Lond.*, xxiii., 6 (B.C. 158-7), "in a petition to the King and Queen, in which the petitioner says that he finds his καταφυγή in them, and that they are are his ἀντιλήμπτορες". Again, the phrase εἰς βεβαίωσιν occurs in the LXX rendering of a phrase of the Mosaic law, Lev. xxv. 23, and our author claims it as an example "of great fineness and accuracy" in that context. It renders the Hebrew, נִמְצָל, which, by comparing Job vi. 17, where the same verb (ni. form) is used of the "evaporating" of snow-floods by heat, we may render "exhaustively," i.e., in the legal sense, of giving such an absolute title in a sale of land as shall bar all further claims. The term βεβαίωσις in the sense of precisely such a guarantee was known to Attic law, then found its way to Ptolemaic-Egyptian law-phrase, and so rooted itself there that it is traceable in the sale-contract documents of the Papyri from the second century B.C., to A.D. 600. Of course it would be as familiar to the LXX as our term "warranty" is to us. It occurs again in Heb. vi. 16, an epistle saturated with Old Testament LXX quotations, where its force is exactly explained as "barring all further question," πάσης ἀντιλογίας πέρας εἰς βεβαίωσιν (pp. 91, 104-9).

In explaining the use of ἰστός, our author is probably in error in apparently taking the stem ἰστ- as primary in the Greek ship, and secondary in the Greek loom (p. 135). The reverse is probably the case. The upright post with its cross-yard to hold up the thrums was an older adjunct of industry than ships rigged with mast and yard, and supplied the analogue to these latter. The spear of Goliath is compared to the "weaver's beam," i.e., the ἰστ- or upright post which upheld the loom. The spear of Satan is illustrated by "The tallest pine hewn on Norwegian hills, to be the mast of some great ammiral". But the error, if such it be, does not affect his argument. Again,

in the argument to prove *καρπόω* as used in the LXX of Lev. ii. 11, and Deut. xxvi. 14, in the sense of "burn," an objection may be taken on a secondary point. Our author (p. 137) quotes "Stengel" for the statement, "*καρποῦν* properly signifies *to cut into pieces*; the holocausts of the Greeks were cut into pieces;" hence *όλοκαυτεῖν* as a resulting meaning. The italicised phrase above is gravely questionable. No example is adduced. It seems more likely that the word arose from a corruption, through transposing syllables, of *πυρκόος πυρκαῖα* (*πῦρ-καίω*). Our author, however, is right in his main contention; and might have quoted Deut. xviii. 1, where *καρπώματα Κυρίου* renders *הֲתִתִּי יִשְׁרָאֵל* ("fire offerings of Jehovah"). This is plainly conclusive. Similarly, in discussing "the preposition (*κατά*) as an adverb" (pp. 138-9), he omits to quote the *ἔλαβον ἀνὰ δηνάριον* of St. Matt. xx. 9, 10, where the preposition is similarly employed. And even more strangely, in discussing "the expression *υἱὸς θεοῦ* ("Son of God") as one familiar in the Græco-Roman world from the beginning of the first century," although he quotes a Fayyûm Papyrus as ascribing it to Augustus (A.D. 7), he omits to quote St. Matt. xxvii. 54, where the heathen soldiers apply it to our Lord expiring. He rightly traces the *υἱὸς θεοῦ* in imperial inscriptions to the Latin *Divi Filius*, first so applied to Augustus as above; but this means "son of *Divus Julius*," as, of course, by adoption he was. *Divus Iulius* is common in Tacitus, and occurs earlier, ironically, in Cicero's Second Philippic. And yet once more, in discussing *φίλος*, "the (king's) friend," traceable through many Papyri and Inscriptions back to Alexander, and thence to the Persian Court, and found as a fixed term of honour at the Ptolemæan, all reference to "Hushai, David's friend" (2 Sam. xv. 37; xvi. 16, 17, where *ἑταῖρος, ἀρχιεταῖρος* render *הַעֲרִי*) is omitted. The coincidence here, of course, is one "in the spirit not in the letter," but not therefore the less valuable.

Among the words and phrases shown to be of current use in the popular idiom, or receiving pertinent illustration from

it, there are many of profound, but of course more of slight, theological importance. Of the former examples are τὰς ἀμαρτίας ἀνήνεγκεν, 1 Peter ii. 24; the quotation of Isa. liii. 4, accommodated by St. Matt. viii. 17 to a new sense (see remarks on βαστάζω, pp. 102-3, and the author's remark on the probable transposition of the Isaian clauses there); also the proofs given that γραμματεὺς, ἐπίσκοπος, πρεσβύτερος, λειτουργέω, all bore the special (and in the case of γραμματεὺς rare) sense which the New Testament gives them, not in Jewish circles of thought only, but in heathen; but perhaps most noteworthy of all is ἱλαστήριος -ον (pp. 124-135), proved by inscriptions to have a definite *religious* use in heathen ritual. It will not be supposed that in recognising the importance of the evidence adduced, all the comments of the counsel who adduces it are meant to be guaranteed.

Considerable material towards a more complete grammar of the LXX and New Testament Greek has also come to light, *e.g.*, in regard to ὅς or ὅσος ἐάν (for ἂν); to εἰ (or εἰ) μήν as a jurastic formula; to the -ων in ἐλαιῶν of Acts i. 12; to ἐνώπιον with an adverbial force; to λογεία (not λογία) of 1 Cor. xvi. 1 (pp. 142-4, 219-20). But perhaps nothing in the book surpasses the interest of the light thrown on some of the mystic symbols of the Apocalypse. What is the precise analogue, if any can be found, of the χάραγμα, "mark (of the beast)," of Rev. xiii. 11 ff.? The author gives a highly probable answer in an imperial circular stamp-plate, now in the Berlin Museum, and facsimiled here on p. 243, being about 2 in. in diameter. Λ λέ Καίσαρος is its legend in thick letters, deciphered to mean (Λ being a recognised symbol = ἔτους "of the year") "in the 35th year of Cæsar (= A.D. 5-6)". But in the middle are two letters, read as γρ, of doubtful interpretation. I think they are probably τρ, and refer, as commonly, to the "tribunitial" power. This stamp gave validation, it is supposed, to legal and public documents, especially relating to property and purchase. Taking the "beast," therefore, as the Roman imperial power personified, the χάραγμα is its official mark.

Last in the volume is the elucidation of Rev. vii. 9 ff.,

“white robes and palms in their hands,” from an inscription of the Carian Stratonicea. Its inhabitants decree a votive *chorale* to two deities, to be performed publicly by thirty nobly born boys, “clothed in white and crowned with a twig (*θαλλόv*), likewise holding a twig in their hands”. The author reasonably supposes this choral custom to have had currency in Greek Asia Minor. As regards the selection of the “palm” by the Apocalyptist, he may have been influenced by the ceremonial of the Feast of Tabernacles in the Jerusalem Temple, described by Dr. Edersheim in his *Jesus the Messiah* (II. 157, ed. 1900): “The pilgrims are all in festive array, in his right hand each carries what is called the *Lulabh*, which although properly meaning a branch or *palm-branch*,” by usage contained other vegetation too. Of the eschatological significance of this Feast we have attestation in Jewish prophecy (Hos. xii. 9; Zech. xiv. 16, ff.).

HENRY HAYMAN.

The Philosophy of Religion in England and America.

By Alfred Caldecott, D.D., Professor of Logic and Mental Philosophy in King's College, London, formerly Fellow and Dean of St. John's College, Cambridge. London: Methuen & Co., 1901. Demy 8vo, pp. ix + 434. Price 10s. 6d.

THIS book is a survey of the British and American literature of Theism from the period following upon the Reformation to the present day. About a fourth part of the volume consists of a classification of types of Theism. The rest of the work ranges writers under the different classes and gives some account, now the briefest of abstracts and now a lengthy critical exposition, of more than a hundred and twenty Theistic discussions.

Detailed discussion of the second part is impossible here. The general impression one gets is that of honest and careful work. Once, indeed, the author has obviously trusted to his memory, and it has played him false. But in most cases where the reader feels inclined to challenge the exposition, he will probably find on reference to the original texts, that Dr. Caldecott's view is at least a perfectly tenable one. As regards the proportion of space allotted to the various writers opinions must inevitably differ, but one feels that in some cases Anglican authors have got considerably more than their share. At the same time it is pleasant to be able to say that this is plainly due to Dr. Caldecott's naturally greater familiarity with those of his own communion and not to any ecclesiastical bias. From anything of that sort the book is singularly free. All through there is the most admirable candour and fairness, the frankest appreciation of work done by men belonging to other schools of thought and other sections of the Church. There are, however, some notable omissions that ought to be remedied in the next

edition, omissions one fancies to be explained by the fact that the neglected contributions are found in books more theological than philosophical and so not likely to be known to one whose work in other fields must have rendered impossible an extensive acquaintance with recent theology. The longer accounts are much the best. Some of the shorter strike one as inadequate, but others show real insight. In what follows an attempt will be made to summarise the earlier part of the book and to weave into the summary as much illustrative matter as possible from the second part.

Beginning with those schemes of Theism which put the emphasis upon knowledge, intelligence, truth, the constructive power of thought, we have first the type to which we may give the name of Intuitionism. It does not believe that we can demonstrate Theism, it acquiesces in the failure of reasoning, but it thinks that the Divine Being can be known by immediate perception as the external world can be known, or else that the affirmation of His existence is a self-evident intuition like the axioms of mathematics. Lord Herbert of Cherbury and Theodore Parker are the most notable names here. This first type is the simplest of all. It is mere affirmation.

Next to this ranks Demonstrative Theism. This may be either *a posteriori* or *a priori*. The first of these is the easiest for human nature to grasp and use, and has long held the field. This method proceeds to prove one thing from another, to pass from data by means of certain principles to conclusions. Its datum is the world of finites. From this the mind moves to the belief in the infinite and carries with it the conviction of reality. The principle is that of causation, in two aspects, from effect to cause and from order to purpose. Romanism has definitely adopted this method. Locke belongs to the school, and among later members we must reckon Mozley and Flint. In the epoch after Locke the stress was put mainly upon the teleological argument as by Paley and Chalmers. The method of *a priori* demonstration has had little hold of English-speaking

men. Samuel Clark, however, seems to rank on the whole with the ontologists. Closely akin to the Demonstrative Theists are the Transcendental Idealists. With them too all the stress is put upon thought, but the method is different. The thought of God, it is argued, is a necessary thought; it enters into the structure of experience, of reasoning, of knowledge; it gives form to that structure, it exhibits it as a consistent and coherent whole, without it experience falls asunder. Any other world view is incoherent and unsatisfying. The Cairds, Green and Royce are the best known writers using this method.

Alongside of these we must range some who can best be described as Quasi-Transcendentalists. Some writers of this school set forth the idea of the Divine Being as arising in the manner of a hypothesis to be verified by its interpretative power, but differ from the Transcendentalists in not recognising the necessity of the idea. Others apply the Transcendental method not merely in the sphere of thought but to the whole range of personal life. That is true, is real, which must be supposed in order to yield satisfaction to the manifold needs of our complex nature. This seems to be the position of Mr. Balfour. Demonstrative Theism and Transcendentalism alike emphasise the mental rather than the moral, but there is an Ethical Theism which finds its basis in the sense of the reality of the deliverances of the moral judgment, of the obligation to do right, to be virtuous. to love goodness and to pursue it. The whole duty is never done, the complete end is never attained. Ever the ideal is before us, higher and fuller than the actuality, and this ideality is the spring of the moral argument to Theism. Ethical Theism may be Demonstrative in its method, in which case we have simply another form of the causality inference. Or it may be Transcendental with a difference. The school classed as Transcendental seeks the starting-point, the fact to be explained, in self-consciousness as knowing: the Ethical Theist seeks it in self-determination towards the ideal of goodness. The former plants itself in the sphere of knowledge, the latter in the sphere of conduct, of the moral

consciousness. Dr. Temple and Dr. Campbell Fraser are typical Ethical Theists.

The next type should be that of Aesthetic Theism, making the beautiful a datum for Theism as the last type made goodness. It must of course be maintained that beauty is something apart from utility, and that it is not purely subjective. The method may be Demonstrative, arguing from the presence of beauty in the world to a cause adequate to account for it, a Being from whom it proceeds, infinitely beautiful in Himself. There is no English writer so dominated by this thought that we can class him here, but Shaftesbury and Hutcheson among earlier philosophers, Shelley, Ruskin and Seeley among men of letters, and Mr. Kennedy among theologians have done most in this direction. We have seen that the Inferential Method generally may start from two different sets of ideas, our intellectual conceptions and our moral ones, and so we may have either a Speculative or an Ethical Rational Theism. But there are some who accept both methods, who hold that speculatively or ethically Theism is proved with equal cogency. Three great typical English thinkers may best be ranged here, Hooker, Berkeley, and Butler. Among more recent supporters of this view we must reckon W. G. Ward and John Fiske.

Thus far, save in the case of the Quasi-Transcendentalists, we have been dealing with methods of Rationalism. It has been assumed that the belief in God is the result of the constructive activity of reason, and that this is more than a mental construction, that there is a reality corresponding to this necessity of thought. But there is another school of Theistic thought equally deserving of a place with the Rationalist. Empiricism claims that deeper than the constructions of our thinking lie the basal assertions of experience. The Empirical Theist holds that experience is competent to make the direct assertion that there is a Divine Being. He may take either the individual or the community as the true subject of religious belief. Some Empiricists rest content with the declaration of the common-sense of mankind, and commend it to the individual as giving a broader ground for

belief than his own personal experience could possibly supply. This may claim to be the ultimate account of man's religious belief, and that it is at least a proximate account is plain. It assigns a cause for it in the individual mind manifestly in actual operation. A social Theist might say: "When I have found the consummating thoughts of the religion of mankind, in this I will believe: they shall be my faith; and I will work for a religion of the future in which all men, gradually led to abandon temporary and local elements will join in what thus gathers up the common aspirations and thoughts of the race". Such a type would naturally follow the Rationalist as seeking in another fashion for that universality which Rationalism claims, and which seems impossible for the ordinary Empiricism. But no prominent British philosophers or writers have taken up Social Theism as their method. Even strong supporters of High Church views for Christian faith have not professedly extended the authority of the community over Natural Theology, whatever their real practice may have been. Practically a Romanist is in the position of being expected by the social authority to see cogency in Natural Theology, or at least to acknowledge that he ought to see it. If he does not see it, he is a Social Theist. Even among Protestants there is a practical appeal in many cases to Social Theism, an invitation not to run counter to the common consciousness of believers. In Bishop Westcott's work, individualist as he is, there are passages which include clear reference to the corporate mind of humanity as evolving religious belief.

If on the other hand the Empiricist takes the individual as the true subject of religious belief, he may think of the assertion of the Divine existence as made either by some factor of experience or by experience as a whole. It may be an assurance of feeling. It would be strange indeed if feeling were to be excluded from all share in the formation of belief. When there is presented to us the idea of God, feeling is aroused: feeling deep and penetrative and such as is not quickened by any finite source. In this we trust and by it we believe. To insist on the legitimacy of this trust is to

have a Theology of Feeling. Such a Theism rests on the assumption that a selective operation of feeling is natural and justifiable, and that a mere passive reception of objects in a purely disinterested way is not justifiable, even if it were possible, which it is not. The gratification of our feeling for the infinite is a natural right, and one upon which we are entitled to insist in face of what is at the outset a passively received picture. Such feeling, it may be urged, goes beyond mere individualism. Speaking emotionally, there is—at the highest level—but one kind of religious feeling in the human race, one kind of devotion, of adoration. There is no first-rate product of a Theology of Feeling in English thought, a somewhat surprising fact when we remember that Englishmen have given to the world an Ethics of Feeling. Hobbes alone of the Hedonists might perhaps be reckoned here. Browning's Theism too seems to belong to this type. "Since we love, we know enough," is his formula for the Theology of Feeling. Generally the tide seems to be setting this way. There is already a strong tendency among philosophers to incorporate feeling with thought in all our working towards beliefs, and it is beginning to be felt among theologians. What is meant by the stress now put upon the so-called value judgments but that no mere affirmations or negations of bare fact or event are what we mean by truth; that every vital judgment is a judgment as to value or worth? Is this not to give feeling an inalienable place?

But the Empiricist may rest upon will as the factor in experience asserting the Divine existence. His assertion of that existence may issue from an act of faith in which will predominates. The formula of this Theism of the Will, as we may call it, is: I decide to believe. In all seriousness, with full sense of responsibility, I choose the positive answer to the question whether there be a God, and adopt it as my belief. Many have accepted Rationalism for Theism who at the same time have made resort to faith when dealing with Christian doctrine. It will be found that generally, when faith is thus insisted upon over against reason, it is either the right of following feeling or the right of actively exerting

will that is meant, and in Britain by far most frequently the latter. Were such writers to place their doctrine of God on the same basis with all that comes after it we should have a Theism of Will. The time, however, has not yet arrived for a solid and systematic example of a Theism of this type. But the marked advance in recent years of a Will-Psychology is significant of much, and already we have the first beginnings of a Theism of this type. Dr. James Ward has shown how the Will-Psychology can be used in order to make clear the nature of the experience in which the roots of Theism are to be found. According to Professor James, whatever may be the ideal condition of things, our beliefs are produced by our willing nature. This indeed he thinks the normal way of belief.

Next comes the Empirical Theism which rests upon experience as a whole and may be called Personalism. Reason, Feeling, Will ; so modern analysis gives the fundamentals of the life of the soul of man. In the types delineated thus far we have seen them used as furnishing separate bases or methods for Theism. But the characteristic of Personalism is that it refuses to make this separation at all, and insists on treating belief as an outcome of the soul acting as a whole. All along, at every stage, each has been contributing: a complex result has issued from a complexity of process in which the fundamental unity of personality has always been finding expression. The British protagonist of the Personal school is John Henry Newman. His central position is that the whole personality acts in judging and is concerned in assent ; while reasoning proceeds by abstractions and personalities, and no man really depends upon it for the beliefs by which he guides his life. All real assents are personal in their character. All these different Empirical types are content with one or more of the ordinary faculties. Personalism, for example, regards religious belief as the outcome of ordinary natural processes, carrying us right up to apprehension of the Infinite. But the next method, to which we may give the name of Intuitivism or Mysticism, founds belief upon a special faculty or capacity of our nature. By this we

are supposed to reach beyond what is sensuous and intelligible, and even beyond the range of the moral sense. God is presented to our soul as no abstraction but as concrete, not as composite but as simple, not inferentially known but directly, not a Being only but a Spirit. The method is not to be confused with Intuitionism which also speaks of direct knowledge of God, but of knowledge in the proper sense, akin to perception and reasoning, an immediate apprehension of the object. This latter type of Theism arises in Britain in several quarters and works itself out in various ways. In most of its adherents it is ingrained in their faith as Christians and in their mode of conceiving the life of the gospel. Coleridge and Wordsworth among the poets, Carlyle and Emerson among the men of letters, Maurice and Francis Newman, Westcott and Romanes among theological writers, all represent this type. Now we have reached the end of the Empirical types. But there are some minds able to respond to appeals from all sides. This is a similar character to that of the Personalists, but we need a group containing those who accept Rationalism in some form, and who use Empirical methods as well. The Personalists are Empiricists only, unable to see their way to Rationalism in any form. The men of this Composite type, as we may call it, take factors from both sides of the main line of cleavage. These are set side by side or more or less woven together. The most notable name to be put under this head is that of Martineau. He would not have ranked himself so, but he is wrong in describing his method of Theism as only twofold, resting on Causality and Duty. It includes a quite different feature, an intuitive apprehension of the Divine Being.

If we wish to include in our classification all those who have grappled with the Theistic problem and attempted in any degree to solve it, we must make two other additions to our list of types. There are some who reach a doctrine akin to Theism, but in so attenuated a form as to render the term Theism itself inapplicable in the sense in which Englishmen are accustomed to employ it. Such views we may describe as Quasi-Theisms. Hobbes comes

in here, and not among the Atheists. In Theism he vindicated a Deity, although of a character that to others seemed worse than worthless, and impossible as an object of worship. Some Quasi-Theisms recognise no infinity, acquiescing in finite character even for the Supreme Being. We have two prominent examples of this type in Hume and J. S. Mill. Of more recent writers Herbert Spencer and Mr. Bradley must be reckoned as belonging to other types of the same school, though on the whole spiritual Theism will claim Mr. Bradley as being on its side. The last type includes those for whom the light of Nature is too dim a guide in things divine, and who accordingly resort to Revelation. There are many assured Christian men who are sceptics or agnostics in Natural Theology. Here we must include not only those writers who deny the possibility of a Natural Theology but also those thinkers who more or less unconsciously leant all their weight upon Revelation. Dr. Dale, for example, found his own real satisfaction in the Christian Revelation of God, and experienced no practical need for Natural Theology, either personally or as a teacher and guide of others. Dr. Bruce, again, had not cleared his mind as to methods of Theism, and it is truest to his actual mind to rank him with those who have no real confidence in any other source than historical Revelation.

What is to be said of the value of this classification? One has to confess that at first it repels. It does not seem as if any good could come of so minute a division, and one feels sure that writers could not be fitted into it without much unfairness and misrepresentation. And this last objection would indeed be fatal if the great object of such a classification were simply to label each author in the most accurate manner possible. Just as one approached to this the division would become utterly useless. But what we need here is some classification that will take all this great mass of thinking and separate out the main drifts of it, show what are the paths that thought has more or less consciously pursued, that so we may take heart of hope for the future. We want to have some conception of the whole as more than

a mere aggregate, as a whole already partially ordered, and with possibility of greater order still. We want a classification that will make us feel that what has been done has not been labour in vain, that will strike new lights for the mind, suggest the certainty of progress in the future. Such a classification Dr. Caldecott has given us here. He would be the last to call it perfect, but it is the beginning of science in the matter. Once one has thought over it and read all the book, he finds the writers falling naturally into those groups, and if here and there there is a difficulty that is only what is to be expected. The typical will never be quite the same as the real.

Every student of Theism will find Dr. Caldecott's book an indispensable one, whether he agree or disagree. Only those who have done work of the same kind will recognise the amount of toil its preparation must have involved, but all will be grateful for a volume which is likely to mark a new departure in the branch of study with which it deals.

WILLIAM JOHNSTON.

The Neo-Platonists : A Study in the History of Hellenism.

By Thomas Whittaker, Author of "Essays and Notices, Philosophical and Psychological". Cambridge : At the University Press, 1901. Pp. xiii. + 231. Price 7s. 6d.

WITH much care and scholarship, Mr. Whittaker here expounds Neo-Platonism and gives an account of the leading Neo-Platonic teachers. He writes in an interesting fashion, with full knowledge and lucidly, and keeps his exposition and his criticism rigorously apart.

The handling of the subject proper is prefaced by a consideration of preceding systems of philosophic thought and of the circumstances under which Neo-Platonism arose. This includes reference to Græco-Roman civilization in its political development, to the stages of Greek philosophy, to religious developments in later antiquity, and to the nearest predecessors of Plotinus.

To the system of Plotinus himself, Mr. Whittaker devotes many luminous pages. The handling is thorough and exact, and no better summary need be desired by the student. Stress is very properly laid on the Plotinian psychology and theory of knowledge; and it will surprise many who are not acquainted with Siebeck to find how very psychological Plotinus and his school were. It may even be claimed for Porphyry that, in his *De Abstinentiâ*, where he is arguing against the propriety of killing and eating animals, he makes a real contribution towards the solution of the question, Is an animal psychology possible? Next is handled the Plotinian metaphysics (cosmology and ontology); and there is a section on æsthetics, which serves to set forth Plotinus as the precursor of those modern philosophers who see in Beauty a revelation of the Divine. There is also a very

helpful chapter on the mysticism of Plotinus, where the connexion between this side of his teaching with his epistemology is clearly shown, aided by an appropriate reference to Spinoza. Perhaps, more should be made of the Plotinian Categories (being rest, motion, identity, and difference); which, although not accepted by the school generally, did have a distinct significance for the master himself, and, at any rate, possess an interest of their own.

Less space is needed for the consideration of Plotinus's successors. In a single chapter, Mr. Whittaker treats of Porphyry and Iamblichus; while he devotes another to the Athenian School, centring in Proclus. The polemic against Christianity also occupies a chapter; and the book ends with a chapter headed "Conclusion," supplemented by three brief appendices and an index of names.

It is the writer's object in this work, not only to show the place of Neo-Platonism in the history of philosophy and the significance of the system for modern thought, but also, and more especially, to bring out the originality of the Neo-Platonic thinkers. For this end, he emphasizes the two facts that Neo-Platonism is distinctively a Hellenic product, and that it is essentially a philosophy, not a religion. These points need to be insisted on; for, even yet, the Oriental element in Neo-Platonism is not unfrequently given as supreme and as determinative of the system, while modern theosophists would fix our attention on its religious accretions. On the other hand, the philosophy and the religion must not be too rigidly separated. As Neo-Platonism was the last stupendous effort of Greek Paganism to revive its hold on men's minds, it was wise enough to be largely eclectic; and, as it claimed to meet the whole wants of man's nature, it could not fail to be both a religion and a philosophy. It had a Roman period, a Syrian period (so-called), and an Athenian period; but, in all the periods, we can trace one supreme and guiding principle,—*viz.*, the longing of the individual to escape from finite existence and to become one with the Absolute, and the endeavour to do so, not through self-consciousness, but through ecstasy and self-annihilation.

This was Hellenic, only in the sense that the germ of it may be found in Plato: had it not been for contact with Eastern religious thought, it is hard to conceive how the germ would have developed as it did in the Neo-Platonists.

Mr. Whittaker objects to regarding Neo-Platonism as a part of Alexandrian philosophy. He reminds us that, although Plotinus was born in Egypt and studied in early days under Ammonius Saccas at Alexandria, he did not enunciate his philosophy till he had settled in Rome; nor was Alexandria the centre of the school in later times—that centre was Athens. No doubt, this is quite true; but, on the other hand, Plotinus was taught by Ammonius, and is reputed to have based his philosophy on that teaching. Moreover, the whole trend of Alexandrian thought is entirely consonant with Neo-Platonism; so that, on the one hand, Philo and the Judæo-Alexandrian school generally prepared the way for Plotinus, and influenced him, even if unconsciously; and, on the other hand, there is much in common between Origen, the Christian catechist, and Plotinus, both of them students under Ammonius. Surely, then, the general title of Alexandrian philosophy may quite well be retained, if we be strict in drawing the distinctions under it. There was a Judæo-Hellenic school (represented by Philo), a Christian catechetical school (of which Clement and Origen were the leading figures), and a Neo-Platonic school (headed by Plotinus); but all breathed the same atmosphere and drew their inspiration, directly or indirectly, from the thought of Alexandria.

In this way, it is possible to doubt whether Mr. Whittaker has not exaggerated the independence of the Neo-Platonists. There was Platonism before the Neo-Platonists; and the influence of (say) the Septuagint and of Philo must count for a good deal in moulding the common thought of the early Christian centuries. Here, in particular, we must look for the beginning of certain psychological conceptions and of a psychological terminology, which are only carried forward and perfected in Neo-Platonism.

In like manner, it may be possible to doubt whether, in

his concluding chapter, summing up results, Mr. Whittaker has not exaggerated the influence of Neo-Platonism on modern Western thought. Unquestionably, this influence was great—especially from the Renaissance downwards. But too much must not be made of the fact that a particular thinker (Bruno, for example, or Dante) read Plotinus. One thinker may read another and be influenced by him without the circumstance being responsible for every similar turn of thought or of expression. On the other hand, an ancient philosopher may appear much more modern in his thought than he really was or could have been. Hence, the attempt here made to bring Proclus into line with recent science, though ingenious, is hardly convincing.

These things apart, however, the book is a very able and a very welcome one. It goes far to remove the opprobrium that has so long rested on British scholars regarding the exposition of one of the most remarkable and most important of ancient philosophies.

WILLIAM L. DAVIDSON.

A Study of Social Morality.

*By W. A. Watt, M.A., LL.B., D.Phil., Glasgow. Edinburgh :
T. & T. Clark, 1901. Pp. xiii. + 293. Price 6s.*

THIS book is divided into two parts—the first approaching the subject from the standpoint of Virtue, and dealing with Justice, Benevolence, and Truthfulness; and the second approaching it from the side of Social Organization and institutions, ending with consideration of the State.

In the opening chapter, there is an interesting handling of Justice, viewed in its relation to Social Order, where the conceptions of equality, equity, and freedom fall to be considered, and where also such a puzzling point as that of Expectations is treated, and where the theory of Punishment is expounded. Here too Justice is viewed on the side of private conduct; and, still again, as impartiality. On each aspect the author touches briefly, but luminously, although several of the points might with advantage have been elaborated. The question also might have been raised as to the relation between Justice and Generosity or Mercy; for this, in every-day practice, is one of the greatest difficulties that confront us.

Benevolence is treated of in Chapter II. Good as the handling in some respects is, it lacks depth, and is too much concerned with the various meanings of the term, cursorily surveyed. A real analysis of Love and Hate, for instance, such as we find in the *Ethics* of Spinoza, would have brought out the central conception far more effectively, in one aspect; and a consideration of Altruism would have completed it. On the other hand, the consideration of the application of the principle of benevolence to particular spheres, to the forms of modern philanthropy (helping the needy, etc.),

is done with insight ; and one might specially refer to the analysis of Friendship.

The difficulties in connexion with Truthfulness are very well shown in Chapter III., and illustrated by interesting examples. Less satisfactory is the treatment of the self-regarding virtues (fortitude, temperance, etc.), included in this section. It is too summary and scarcely vital enough.

Chapter IV.—which opens Part II.—is concerned with illustrating the manner in which ethical principle may be seen working itself through the main social groups: *e.g.*, international relations, the Church, the family. As a survey of views, it is interesting and suggestive, but would admit of considerable elaboration.

The Inner Life (comprising conscience, moral pathology, and asceticism), the World (desire of wealth, power, etc.), and Work and Recreation find their place in Chapter V., entitled "Some Aspects of Individual Life". In the handling of subjects so commonplace as these, it is perhaps unreasonable to expect much originality or freshness ; but Mr. Watt's analysis is not always adequate. For example, he divides conscience into its antecedent, concomitant, and subsequent phases, and regards this as a particularly felicitous division—forgetful of the fact that conscience is a unity and that its functions involve each other. He naturally lays stress upon the legal aspect of Conscience, upon its authority or supremacy as a judge delivering sentence without the power of appeal ; but he should have noted the fact that Conscience may revise its judgments—*must*, indeed, revise them, in the case when fresh light has been thrown upon an act. It is also important to observe that Conscience is itself a revealer. Being a species of reflection, it is an illuminative process, a source of light, bringing character into clear view and disclosing to us the true nature of our acts. The influence of habit, too, in sharpening the individual's power of moral perception should be noted ; and particularly in place, in a treatise like this, would be reference to the essentially social nature of conscience—to the circumstance that its

very existence depends on the existence of persons holding distinct relation to each other.

Chapter VI. is one of the best in the book. It is concerned with moral rules and resolutions, and gives a spirited consideration of casuistry, with special reference, in the first instance, to the criticism of Pascal.

In Chapter VII. the author deals with the wider ethical unities—the general will, civilization, cosmopolitanism, duty to animals; and glances at the subject of moral progress and its various aspects. He is here much fuller in his treatment and more critical. Although he has no positively new light to throw upon the questions raised, he puts the matter in a clear and vigorous way, and urges very effectively the necessity of paying due regard to the social side of morality, if we would understand the true nature of ethical phenomena and of individuality, and yet the necessity of having the right conception of the social organism. “The question is not whether we are to abandon the idea of the individual; doubtless we cannot get rid of the individual in ethics: it is whether the relation between the one, as such, and the social whole, which is so continually put forward as if it were all-important, is not qualified materially by the intrusion of other elements. Thus, if I fall back on the conception of a plurality of human beings of which I am one, the question arises whether what occupies the field of my imagination is not one particular aspect merely (and that an aspect the practical importance of which is prone to be exaggerated) of the ethical organism or order which our nature demands. And misdirection in the manner of asserting our apparently pointlike personality will assuredly defeat the very end—of really asserting it—which we have in view. So far as ethics is concerned, the social organism is a conception which presents serious difficulties unless we are prepared to be, not indeed, like nature, careless of the single corporeal life, but very determined to see it in its proper perspective.”

The work concludes with a chapter, all too brief, on a supplementary view of the State.

This book, as will be gathered from what has already been said, has its defects as well as its merits.

Its leading defect is, that it is too much of a bird's-eye view, and lacks criticism, and even reasoned exposition, of the guiding principles of social morality. To state, for instance, the difficulties that attach to civilization in its dealings with uncivilized peoples is not enough; nor is it enough to mention how these difficulties are got over in practice. We need a critical handling of the ground of recognized practice in this respect, and some definite light to guide us apart from mere custom. Another defect is, that Mr. Watt deals too much in word-distinctions, and is not always felicitous in the discriminations that he makes. The result is that one cannot help having the impression that, at points, words take the place of thoughts—at any rate, it is not always obvious what precisely the bearing of the distinctions drawn has upon the subject under consideration.

On the other hand, the book has its merits. As a summary of views succinctly put, it will be found a convenient book to have beside one; and, as it is a treatise of the practical kind, written in a lucid style, and free from unnecessary technicality, it should be welcome to others than the professed student. It has, further, the virtue of keeping constantly in view the morality of our own time, and of not losing touch with the doctrines of common-sense.

WILLIAM L. DAVIDSON.

Studien zur Entstehungsgeschichte der jüdischen Gemeinde nach dem babylonischen Exil.

Von D. Ernst Sellin, o. Professor der evangelischen Theologie in Wien. I. Der Knecht Gottes bei Deuterojesaja. Pp. iv. + 302. Price M.6.40. II. Die Restauration der jüdischen Gemeinde in den Jahren 538-516. Das Schicksal Serubbabels. Pp. iv. + 199. Price M.4.50; both volumes together M.10. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1901.

THE first of these two volumes treats of the servant of the Lord in Deutero-Isaiah, more especially in Isa. xlii. 1-7; xlix. 1-9; l. 4-10; lii. 13-liii. 12. In chap. i., Prof. Sellin argues that the servant in these passages is an individual. (1) In these passages the servant is anonymous (in xlix. 3 "Israel" is not genuine), whereas in other passages the author makes liberal use of the explanatory additions "Israel" or "Jacob"; (2) the description of the servant is so individual that several traits (*e.g.*, xlii. 2, 3; xlix. 2; l. 4 ff.) cannot possibly be explained in a natural manner of the people; (3) the servant is everywhere in these passages clearly distinguished both from the people as a whole, and from its Godpleasing kernel. In xlii. 3 the "bruised reed," and "smoking flax," from which he is distinguished, is Israel itself, or rather the oppressed good portion of it; in xlii. 6, he is represented not only as a bearer of light to the Gentiles, but also as the mediator of a covenant with Israel; in xlix. 1-9, he is described as the means whereby God brings the people back from the Babylonian captivity, and as one whom God makes to be a covenant with the people (vers. 5, 6, 8); in l. 4-9 the weary one whom he is to sustain (ver. 4) is the people itself, and the enemies of vers. 6-9 are godless Israelites as well as Gentiles; in liii. 1-7 the speakers are not the

Gentiles, but the people and the prophet, from whom consequently the servant is distinguished; he is also distinguished from the people in ver. 8. (4) The vocation of the servant in these passages is totally different from that of Israel in the other chapters of the book. He has an *active* vocation in behalf of Israel as well as of the Gentiles, whereas in the other chapters his active vocation is only for the Gentiles. It may be said that what is spoken of is the vocation of the good kernel of the people for the people as a whole; but not a single passage has been adduced in Deutero-Isaiah in which an action bearing upon the people as a whole is predicated of the people in the narrower sense: everywhere the latter is passive, suffering. Israel also has an active function to discharge as regards the Gentiles; but nowhere is anything said of Israel parallel to the function of the servant in xlii. 1-4; xli. 15 f., xlii. 13, xliii. 3 and xlv. 14 are totally different. According to Deutero-Isaiah's usual descriptions, Israel is incapable of such a function. This is true also of the *passive* side of the servant's vocation, more especially as described in liii. 2-10a, where the prophet speaks in his own name and in that of the people, and there is not the least trace of a distinction between Israel as a whole and ideal Israel. Prof. Sellin works out all these points with great care, and with constant reference to the most recent literature.

In Chapter II. he argues that this individual servant is neither a future nor an abstract ideal form, but a real contemporary of the author. He is certainly, in the author's estimation, the Messiah; but he is not to be sought for in the future; the prophet and his contemporaries are personally acquainted with him. Chapter III. is devoted to the proof that the servant is neither a prophet nor a teacher of the Torah, but a descendant of David, who is appointed to be the leader of the new Kingdom of God. Each of the servant-passages is examined with great minuteness; it is admitted that one of them (l. 4-10), if it stood alone, might equally well be explained of a prophet or teacher of the Torah as of a prince or leader of the people; but the explanation that

fits in best with all the facts, is that which makes the servant the mediator of the redemption of Israel, and of the setting up of the Kingdom of God in the whole earth, and consequently, on the assumption that he is a contemporary of the prophet, a descendant of David. This expectation of a personal Messiah is not in contradiction with Deutero-Isaiah's so-called theocentric conception of salvation; the servant is simply the instrument whereby God executes His saving purposes. This is true of his suffering in behalf of the people; God is the *prima causa* (liii. 6, 10). Nor does the activity of Cyrus as the instrument of Jehovah exclude a personal Messiah of the house of David. The activities of the two are supplementary; both serve the same saving purpose of God, and both are necessary. That the servant is nowhere called king, and that he lacks many of the traits necessary to the old Israelitish conception of a king, is no argument against his being a son of David. Taught by experience, the prophets had transformed the old Israelitish idea of kingship; in their picture of the true king, the secular side becomes secondary, and he becomes the personification of the fear of God and of righteousness. The characteristics of the coming king they transferred to David, the founder of the present dynasty. In this idealisation of David the Deuteronomists proceeded much further; in them David is the pattern of the fear of God and the servant of Jehovah *par excellence* (cf. Jer. xxxiii. 21, 26; Ezech. xxxiv. 23, f.). What was more natural than that a prophet, who saw in one of his contemporaries the son of David, that was to be the ideal king, should represent him as pre-eminently a ruler in righteousness, and should name him after his great ancestor, "Servant of Jehovah?" Sellin finds a confirmation of his argument in the fact that many of the expressions used of the servant are employed in the Babylonian texts of the Kings of Babylon. He concludes Chapter III. with a criticism of Bertholet's hypothesis.

In Chapters IV. and V. Dr. Sellin discusses at great length the date of Deutero-Isaiah, and the relation of the servant-passages to the rest of the book. In his former work,

Serubbabel, he argued that the whole book was composed in Jerusalem between the years 515 and 500; but he has now reached a different conclusion. Chapters xl.-xlviii. were published in Babylon shortly before its fall; they presuppose an activity of the prophet for many years among the people, and contain a few quotations from his previous predictions. Chapters xlix.-lv. were also written in Babylon shortly after its capture, in all probability after the issue of the general edict of Cyrus permitting the captured peoples to return to their native lands, but before the edict referring specially to Judah. In his previous work Sellin maintained that the servant-passages were composed at an earlier period by Deutero-Isaiah, and afterwards worked up by him into his present book. He still holds with König, Budde and Marti, that they are the work of Deutero-Isaiah, but now admits that the previous publication of any of them is only a possibility.

In Chapter VI. he attempts to discover the person of the servant in history. For several reasons he abandons, as utterly untenable, his former hypothesis that Zerubbabel was the person in question. After considering and rejecting the claims of Shealtiel and Sheshbazzar, he decides upon Jeconiah. It is true that in the year 539 the latter would have been 75 years old, but that is by no means an abnormal age. 2 Kings xxv. 27-30 does not prove that he died before the end of the exile; for the books of Kings contain a few post-exilic additions, and this epitome is probably one of these. Nor does it prove that he was dead when this epitome was written; for the suffix in "all the days of his life" (ver. 29 f.) refers most naturally to Evil-merodach (so also "until the day of his death," Jer. lii. 34). But how could Isa. liii. 9 be said of Jeconiah? It hardly needs to be said that 2 Kings xxiv. 9 pronounces no ethical judgment regarding him; while 2 Kings xxiv. 12 reports of him a very noble deed, the voluntary surrender of himself and his whole court in order that Jerusalem might be spared. From Jer. xxii. 20-30, Ezech. xvii., xix., and Lam. iv. we gather a very favourable impression of him; many among the people had expected great things

of him, and deplored the calamity that had befallen him. And now that in the year 561 he was delivered out of prison and advanced to honour at the Babylonian court, who could tell to what higher honour he was destined of God? His favour at the court lasted only two years; but he remained free; and a lofty spirit like Deutero-Isaiah, who discerned the signs of the times, saw in him, thus sorely afflicted and yet marvellously delivered, the one who should accomplish God's gracious designs in behalf of His people. How does this hypothesis fit in with the servant-passages? In answering this question, Sellin occupies himself mainly with lii. 13-14, and finds that there is no evidence within the passage itself that the servant was put to death, and that much in it points to the conclusion that he was one who had gone voluntarily into exile, was maltreated and imprisoned, and afterwards set free. There are several objections to this hypothesis; but our author finds no great difficulty in demolishing them. He is not, however, under the illusion that his new solution of the problem will speedily meet with general acceptance. In the closing Chapter (VII.) of this volume he discusses the religious historical significance of the servant-passages, which, on his interpretation, is at least not less than if one makes them absolute pictures of the future, which the prophet's contemporaries could not possibly have understood. These passages find their true fulfilment in Jesus of Nazareth.

The second volume contains two studies, the first on the Restoration of the Jewish Community in the years 538-516, the second on the fate of Zerubbabel. In the first of these studies, Professor Sellin discusses in successive chapters Ezra iv. 7-vi. 15; Haggai; Zechariah; Neh. vii. and Ezra ii.; the memoirs of Nehemiah and Ezra; the book of the so-called Trito-Isaiah; and the Chronicler. Against Kusters and others he maintains the unity and trustworthiness of Ezra iv. 7-vi. 15 (iv. 24 and "Artaxerxes," vi. 14, are additions of the Chronicler). We have here an Aramaic document, a petition addressed to Artaxerxes by those named in iv. 7, its superscription. The first part of this document (iv. 8-23)

treats of the interruption of a building of the walls of Jerusalem before Darius I., at the instigation of Rehum and Shimshai (ver. 8). The second part (v. 1-vi. 15) treats of an unsuccessful attempt by Tattenai to prevent the building of the temple under Darius. The authors of this document were the "Samaritan" opponents of Nehemiah (Tabeel iv. 7 is the Aramaic form of Tobiah, probably the real author), who had access to the archives of Jerusalem as well as of Samaria, and who drew it up in the hope that by informing Artaxerxes of the steps taken by his predecessors in the matter of the rebuilding of the walls of Jerusalem, they would induce him to withdraw from Nehemiah his permission to do so, and suffer him only to rebuild the temple. The Chronicler misunderstood the superscription of the petition (iv. 7); he thought that it and ver. 8 ff. treated of two distinct acts of hostility against the Jews; and this misunderstanding led him to change the name Cyrus or Cambyzes, which stood in the Aramaic document in vers. 8, 11, and 23, into Artaxerxes, assuming, in his ignorance of Persian history, that an Artaxerxes (different from the patron of Nehemiah) reigned before Darius I. From this anti-Jewish document, the conclusion of which the Chronicler does not communicate, we gather the following facts: the decree of Cyrus regarding the building of the temple; the laying of the foundation stone by Sheshbazzar, who is certainly different from Zerubbabel; a *gradual* return of the majority of the exiles; a futile attempt to rebuild the walls of Jerusalem; an interruption of the building of the temple; the laying of a new foundation and the completion of the temple by Zerubbabel.

As regards the building of the temple, the Book of Haggai contains nothing contradictory of Ezra v., vi.; while it contains notices that make it probable that Zerubbabel's was not the first attempt after 586 to found a sanctuary on Mount Zion. It certainly says nothing of a return of the exiles in the second year of Cyrus; but in many ways it presupposes that between the fall of Babylon and September 520 the majority of the people had again settled in Palestine. The Book of Zechariah, as generally understood, favours Koster's

hypothesis. Chapters VII. and VIII. certainly imply that in 518 the majority of the people had returned from Babylon, and that in 520 the foundation stone of the temple was laid; but they say nothing as to what happened in 538. It is in the visions of i. 7-vi. 15 that Koster's hypothesis finds its main support (e.g., i. 12, ii. 5 [Heb. ver. 10], vi. 10 ff.). But these are not documents for the history of the year (519) in which they were published. In i. 8-ii. the prophet's standpoint is in the exile, shortly before the hour of redemption; in iii. it is in Jerusalem: Joshua and his companions have already returned, and Zerubbabel is expected; in iv. 1-5, 10b-14 Zerubbabel is already in the land; in v. the standpoint is pre-exilic; in vi. 1-8 exilic; in vi. 9-15 one or two companies have already returned, and another, under Zerubbabel, is expected. In these visions the prophet, after the manner of the later Apocalyptic, weaves together past, present and future, and presents them as a divinely willed future organism; that which has already actually taken place is the prelude and presage of what has still to happen. By thus presenting the history of the past years as an organism willed beforehand by God, he seeks to convince his contemporaries that their still unfulfilled hopes will also be realised. Thus understood, the visions bear witness not only to the fact that a return of the exiles had begun in 538, but also to the fact that the return was *gradual*. Three companies of returned settlers in Jerusalem are clearly distinguished, (a) Joshua and his companions (iii. 2, 8a), (b) Heldai and his companions (vi. 9), (c) Zerubbabel (iii. 8b, vi. 12 f., 15), the latter two probably several years after the first (against Ezra ii. 2, as commonly understood). In the other documents examined by him, Sellin finds at least a confirmation of this view of his. The Chronicler has on the whole faithfully reproduced his sources. But he erroneously took Sheshbazzar and Zerubbabel to be one and the same person; this mistake led him to regard the list of names, which he found in the memoirs of Nehemiah, not as the list of those who returned from 538-520, but of those who returned in 538 (Ezra ii., Neh. vii.); it also led him to infer, in contradiction

with Haggai and Zechariah, that it was Zerubbabel that laid the foundation of the temple in the second year of Cyrus (Ezra iii.). He is thus responsible for the mistaken view that the return took place, as a whole, in 538, instead of gradually, from 538-520.

As already stated, Dr. Sellin has abandoned the hypothesis that Zerubbabel was the servant of the Lord of Deutero-Isaiah; but he still holds that he attempted to make himself King of the Jews and perished in the attempt. Haggai and Zechariah manifestly proclaimed him a Messiah, *i.e.*, one chosen of God to be king, and this thought must sooner or later have been translated into deeds. Many of the Messianic passages in the pre-exilic prophets belong to the years 540-518; was it not a sacred duty to make the dream of a Davidic Kingdom a reality? There are many *indirect* proofs that Zerubbabel yielded to the pressure of the prophets and a majority of the people, assumed the royal title and perished as a traitor. These are (1) the removal of the Davidic line from the governorship; (2) the wretched condition in which Nehemiah, Ezra and Malachi found Jerusalem, the temple and the people; (3) the introduction of the Priests' Code, which altogether ignores Messianic hope, and (4) the discredit into which the prophets fell after Zechariah. In the Psalter also there are many confirmations of the rebellion and overthrow of Zerubbabel, *e.g.*, Ps. cxxxii., xx., xxi., lxi., lxiii. (probably also xlv., lxxii.) and lxxxix. which Duhm refers to Aristobulus and Alexander Jannæus.

Prof. Sellin is full of ideas and hypotheses. He writes in a pleasing manner; is very fair to opponents; but he is too apt to be satisfied with his own reasoning, and to confound possibilities, and even plausibilities, with certainties. Still, his two volumes are interesting throughout; they contain a great deal of valuable matter, and form a good introduction to the study of the important questions of which they treat.

DAVID EATON.

The Church of Scotland : her Divisions and her Re-Unions.

By C. G. M'Crie, D.D. Edinburgh: Macniven & Wallace, 1901.

Pp. xi + 382. Price 5s. net.

A SCOTCHMAN may be excused an interest in the story of his country's Church ; and the interest is the more pardonable when the story is of such a unique character as that unfolded in these pages. A Scotchman has an excusable feeling that there is no Church in Christendom whose story of contendings is so absorbing as that of his own ! And, indeed, it may fairly be asked if the student of Church History will find anywhere, at least in any Presbyterian Church of Christendom, so much that is of absorbing interest from every point of view : and if one wishes to study the currents of religious thought and the religious impulses which somehow ebb and flow like the tides, one will find few more instructive object-lessons than the post-Reformation story of the Scottish Church. From this point of view, one would find Dr. M'Crie's book extremely helpful, and the student would find here a faithful record of the movements which time and again have stirred earnest Scottish people, movements very diverse in character, and reflecting in each generation a different spirit, sometimes expressing themselves in separation and at other times in re-union. If one could quite understand the subtle movements which, generation after generation, pressed on toward secession or re-union in Scotland, one would be in a fair position to understand much of the general history of the Church in Christendom. These movements stir in one the wonder whether in Scotland they are all tending toward one goal ; whether the Church, by these strange steps and in these devious ways, is being led toward an end or stage in religious history more wonderful than we

have ever seen in Scotland. And if in Scotland, why not elsewhere?

The work under review is by one who inherits a historic name, and has a hereditary right to be a historian of movements in the story of his Church. Dr. M'Crie, in writing this work, claims "to have sought after accuracy and impartiality". Both are essential in a historian; but the latter, in one "with Secession lineage," is the more difficult to secure. One is bound, however, to admit that Dr. M'Crie has not sought after "accuracy and impartiality" in vain. We have read through this work with singular pleasure and find it a careful and accurate statement of the post-Reformation movements in Scottish Church history. One pardons the author his Secession bias: it is vain to expect "a colourless neutrality" in any historian who writes the annals of his own Church! Our chief regret about his valuable book is that the author has allowed himself to dispense so largely with footnotes and references to sources and authorities. No one knows better than Dr. M'Crie the literature of his subject, particularly of the eighteenth century, and we hope that the value of his work and its usefulness for students will soon be enhanced by the addition of the necessary references to sources and authorities.

As the title shows, this work deals with the divisions and re-unions that have taken place in the Scottish Presbyterian Church. In certain respects, the history is melancholy enough reading, and one sometimes wonders how our earnest forefathers were not inclined to insist as much on their agreements as on their differences! It must be admitted, also, that it is very difficult to think oneself into the mental situation of men who could in all earnestness, and in absolute loyalty to conviction, divide their Church over a burgher oath! Yet one has no sympathy with those who sneer at "the hair-splitting proclivities" of our Covenanting ancestors. They were most earnest men, who were true to their deepest convictions. They were men who had the light and did not hesitate to let it shine before men. They were men with a vision; and one can never forget, notwithstanding the

multitude of their Covenants and their Testimonies, that it was by these things that they held before their age the ideal which kept ever shining before themselves of "a consecrated land with a covenanted king". One is thankful to Dr. M'Crie for his splendid testimony to these men, and as they move across his pages the memory lingers over them—Richard Cameron, Renwick and Donald Cargill; Boston, James Hog, Fisher and the Erskines; Thomas Gillespie and stout Adam Gib,—men whom the Church in Scotland will not let die.

One has always found it a difficult task to follow the divisions and subdivisions, the windings and the intricacies of the religious bodies in Scotland after the Revolution Settlement. Dr. M'Crie has made the task a much easier one than it used to be. He has shown us the separations from the Presbyterian Church—first, the Society Men in the seventeenth century; then the Secession and the Relief in the eighteenth; finally, the vast secession of the Free Church in the nineteenth century. Then he has shown us the re-unions—first, the "Repairing of the Breach" in 1820; then—not to mention smaller union movements—the union of the Secession and Relief Churches in 1847; the union of the Reformed Presbyterian and Free Church in 1876; finally, the union of the United Presbyterian and Free Church in 1900. These unions unfortunately were not accomplished without the loss of protesting fragments.

When we come to inquire into the cause or causes of these secessions from the Scottish Presbyterian Church, we are at once face to face with a great problem. According to Dr. M'Crie, the causes of separation lay partly in questions of doctrine and partly in questions of Church Government. One is left in no doubt of Dr. M'Crie's opinion that we owe separation in Scotland largely to the second of these causes. A candid reading of Scottish Church history makes it clear that the question of the Church and State connexion has always been in the background. That appears to Dr. M'Crie to be the stone of stumbling and the rock of offence in the Church of Scotland. The connexion of the Church with the State has directly or indirectly been the primal cause of

secession. After all, that connexion is but an accident in the Church's history; and it is not the principle—only an application of that principle—for which every Presbyterian has never ceased to contend, and will gladly make every sacrifice, that “an obligation rests on nations and their rulers to aim at the promotion of true religion and the prosperity of the Church of Christ”.

Dr. M'Crie's work raises inevitably this living question, What of the future? There can be no doubt that the Union of 1900 has given an immense impulse to the question of the re-union of the State and Free Churches in Scotland. There are to-day many hopes and prayers in many hearts. Can that union be accomplished and the State connexion be retained? The history of the past gives very small hope of that; and if the history of the Church's Secessions means anything, then such a union, except in a Church and a State of saints, a pure theocracy, would ultimately prove the starting-point of another era of Disruption! One hopes and prays that the way to the greater union in Scotland may be opened up; but the end is not yet. Until it has been seen that the State connexion is not in itself a worthy battle-cry, or involves an intolerable strain on the Church's freedom, or is a rock of offence which a finer charity ought to clear away, not till then will the larger Union be accomplished. Such is the conviction of many in Scotland; yet God moves in a mysterious way: and meantime it is our duty to labour for and pray for—in the words of Dr. Wm. Cunningham—“such a unity of sentiment among the Scottish Churches, and such a cordiality of affection for each other, as to secure united and harmonious action in regard to all important matters that may bear upon the welfare of each and all of them”.

W. BEVERIDGE.

Kurzer Hand-Commentar zum Alten Testament: Daniel.

Von D. Karl Marti, ord. Professor der Theologie an der Universität, Bern. Tübingen und Leipzig: J. B. C. Mohr, 1901. Pp. xxii. + 98. Price M.2.35.

Das Targum zum Buch der Richter in jemenischer Ueberlieferung.

Von Franz Praetorius. Berlin: Reuther und Reichard, 1900. Pp. 62. Price M.4.

Ueber die Herkunft der hebräischen Accente.

Von Franz Praetorius. Berlin: Reuther und Reichard, 1901. Pp. 54. Price M.4.

THE twelfth part of the Commentary on the Old Testament, edited by Professor Marti of Bern, deals with the book of Daniel, and is from the pen of the Editor himself. Marti is, it will be remembered, the author of a very useful *Kurzgefasste Grammatik der biblisch-aramaeischen Sprache* (Berlin, 1896); it is, therefore, quite appropriate that he should himself contribute the commentary on Daniel to his series. His treatment of the subject is necessarily brief, but very clear. (A good instance of this is seen in the few paragraphs in which he shows the author's slight acquaintance with exilic history as compared with his great familiarity with the events of the third century and the beginning of the second century B.C.) The notes are brief and pointed, and are strongest perhaps on the linguistic side; see, for example, those on מְדָנָה (ii. 8) and בָּעֵי (ii. 13). The word תְּלָתִי (v. 7) is taken by Marti in the sense, "Dreierherr, Triumvir," with a reference to 1 Esd., iii. 9. (οἱ τρεῖς μεγιστάνες). The book seems to be very valuable for its size.

Herr Franz Praetorius brought out in 1899 an edition of the Targum on Joshua printed from a Yemenite MS. preserved in Berlin (*Orient. Quart.*, 578), with a preface giving an account of the MS. He now continues the work with an edition of Judges from the same MS. with Nachträge, giving (a) various readings from some leaves of the Targum preserved at Strassburg, (b) a discussion of some points raised by Dr. G. Diettrich (in the *Z.A.T.W.* for 1900, pages 148-159) in his paper of grammatical notes on three Yemenite MSS. of the Targum of Onkelos in the British Museum. Praetorius' Joshua-Judges ought certainly to be in the hands of every student of the Targums, for though his consonantal text differs but little from that of Lagarde, the fact that Praetorius gives us a punctuation taken directly from MS. sources makes his text valuable beyond Lagarde's. The uncertainty which besets the pointing of the Targums is not unlikely to tempt younger students to content themselves with an unpointed text to be eyed rather than read. (There were persons some sixty or seventy years ago who learnt even Hebrew "without points"). The difference of pointing between the Yemenite text and the ordinary text (as printed in the Antwerp Polyglot of 1569-72 for instance) is considerable, as the following instances taken from Judges i. will show:—

ANTWERP.	PRAETORIUS.
<i>misrēth</i> (מסרית, ver. 2)	<i>m'sārīth</i>
<i>yābhdēth</i> (עבדית, ver. 7)	<i>y'bhādīth</i>
<i>l'aggāhā</i> (לאגחא, ver. 1)	<i>l'agāhā</i>
<i>w'aggīhū</i> (ver. 5)	<i>wā'gīhū</i>
<i>w'ēhākh</i> (ואיחך, ver. 3, so Lagarde)	<i>wā'hākh</i> (ואיחך)
<i>m'kūççāçin</i> (ver. 7)	<i>m'kāççin</i> (so apparently Lagarde).
<i>gābhrā</i> (ver. 4, so Lagarde)	<i>gūbhrā</i>

Of differences in the consonantal text the following may be noticed:—

	ANTWERP POLYGLOT.	LAGARDE.	PRAETORIUS.
viii. 24.	[ערבאי] קטילו (pointed as <i>peil</i>)	אינן	(as Antwerp, but pointed as <i>pael</i>)
ix. 1.	[אבוהא] דאמיה	omit	(as Antwerp)
„ 8.	המיזל [אזלו]	(as Antwerp)	מיזל
xii. 2.	אנש דין	אינש מצו	גבר אנש דין
„ 5.	אפרתי [את]	האפרתי	אפרתאי (read <i>appirtai</i> or <i>eppirtai</i>)

There is a misprint in xv. 4, דנבא (2^{do}) is spelt with *caph*.

The third book mentioned in the heading is an attempt to trace the Hebrew accents to a Greek origin. It may be commended to the specialists to whom it appeals.

W EMERY BARNES.

Evangelical Doctrine Bible Truth.

By the Rev. C. Anderson Scott, M.A., Kensington Presbyterian Church. London: Hodder & Stoughton, 1901. Cr. 8vo, pp. 308. Price 6s.

THIS is an important contribution to the literature of the High Church movement. In a series of racily written chapters the author discusses the distinctive doctrines and principles of the High Church party, and criticises them in the light of the teaching of the Reformed Churches. Possessing a competent knowledge of the points at issue, he has at the same time a remarkable faculty of concise and convincing statement; and the result is a book of unusual interest and importance for those who are called to deal with the questions that are agitating the religious life of the England of to-day.

The book is an admirable specimen of controversial writing. Nothing could be better than the temper in which the subjects are debated, or more searching and conclusive than the criticism to which the views which he opposes are subjected; and a more helpful book there could not be to put into the hands of intelligent persons who have taken up with high views on the Church and Sacraments. If a book so sane and so sensible in its judgments fails to convince, or at least to open men's minds to the other side of the question, the task of doing so by books may be considered as hopeless.

The author has been happy in his adoption of the epistolary form of writing. The volume professes to be a series of letters addressed to an Anglo-Catholic; and this form gives a vivacity to the style and a directness to the argument that lighten the task of the reader and maintain the interest to the close. It adds to the usefulness of his book that, while not ignoring other writers of the school he opposes, the author deals specially with the arguments

contained in Mr. Sadler's well-known textbook of Anglo-Catholic teaching on the various matters that come under review.

The topics of the first three letters are "Catholic and Protestant," "The Affirmation of Protestantism," and "The Unity of Catholicism". He replies with effect to those who would discredit Protestantism on the ground that "being a negative term it does not express positive belief of any kind" (p. 29). "So far was the Reformation from being a merely negative movement, that its strength and success lay in the vigour and pertinence of its affirmations" (p. 32). "While a protest against the errors and corruptions of Rome, it is also a protest of the great truths of our religion, a re-enunciation of the Fatherhood of God, of the Mediatorial Power of Christ, of the universal operation of the Spirit, and of the validity of Christian experience, as these were apprehended by apostolic and primitive Church."

With admirable force he points out, in speaking of the external unity that is emphasised by the Anglican party, that in spite of the divisions of Protestants there is more real unity of spirit among them than is to be found in churches outwardly one, and that "there is no such cleavage between any two bodies of Evangelical Christians outside the Church of England as that which divides the Church of England itself" (p. 42).

In the fourth and fifth lectures the author deals with the foolish argument of Mr. Sadler that Protestants have not a gospel to preach because they do not use the Prayer Book which secures the presentation of the gospel facts in a particular form. In a very effective passage he points to the sadly disappointing results of the system as seen in the deplorable condition of religious life in England and "its failure to produce a religious nation".

The subject of the Sacraments follows in order and naturally occupies a considerable portion of the volume. In the letters on "Baptismal Regeneration," and "The Meaning of Baptism" there is much interesting matter. In accounting for the belief that came to be entertained in the magical

efficacy of the ordinance, he attributes a good deal to the practice of Infant Baptism and the necessity men felt of accounting for the blessing believed to accompany the administration of the ordinance in the case of infants. "There was much that disposed men towards a theory which cut the knot. It was easy. It was congenial to certain ideas which were widely current outside the Christian Church. It harmonised with the growing inclination to ascribe supernatural powers to a certain class of men and supernatural efficacy to certain rites and actions" (p. 103).

In his treatment of the Lord's Supper the author distinguishes between the *Figurative* view, the *Anglo-Catholic* view, the *Roman Catholic* view, and the *Catholic Reformed* view, each of which receives separate treatment. By the *Figurative* view the author means that which regards it as simply an ordinance of commemoration. This is commonly called the *Zwinglian* view. Mr. Scott, however, holds it to be a mistake to father this view upon the Swiss Reformer, and he betrays a quite unnecessary anxiety, as it seems to us, to dissociate the name of Zwingli from all responsibility for it. No doubt expressions occur in Zwingli's writings that indicate a fuller doctrine than that which is termed *Zwinglian*, but in spite of isolated passages, the whole drift of his teaching, which originated in a thorough-going reaction from the Catholic doctrine, was to deny to the ordinance a sacramental character in the proper sense of the word, or any virtue to it as a means of grace. This has been shown very conclusively by Schweizer, and no one had a better acquaintance with the writings of Zwingli than he. Mr. A. Scott's discussion of the *Anglo-Catholic* doctrine is instructive and discriminating, and its inconsistencies are clearly pointed out. His exposition of what he calls the *Catholic Reformed* view, that currently held in Protestant Churches, is tersely summed up in the following words: "The grace of the Sacrament is a special case of the universal grace of God accessible to us through prayer. The presence of Christ in the Lord's Supper is a special case of His continual presence with His people. The feeding on Christ in the Supper is a

special case of the general case that He is the Spiritual Food of men " (p. 175). If we ask wherein the specialty consists, the answer seems to be "the unusual fulness and special intensity" with which Christ's gifts, received in other exercises of faith, are received in the Lord's Supper; and if the further question is asked, Whence this more intense experience of Christ's gifts in the Lord's Supper?, the answer is, for one thing, because "they come by a channel specially appointed by Christ" (p. 176). And this leads me to remark that Mr. Scott has stopped at a point where, considering the present state of thought on the whole subject, he was bound, it seems to me, to have prosecuted his inquiry further. The results of New Testament criticism have brought about a change in the whole treatment of the Sacramentarian controversy. The question now is not what is the grace the Lord's Supper conveys, and what is the relation between that grace and the symbol: but, Is the Lord's Supper a Sacrament at all? Was it ever intended to be such? Did our Lord mean to make binding on His Church its observance as a rite? Was it in reality more than a simple and pathetic way of conveying to His disciples the fact and meaning of His approaching death?

These aspects of the subject have been in debate among the foremost New Testament scholars of Germany for the last ten years; and they are matters of really living interest in connexion with the Lord's Supper at the present moment. We could have wished that the author had turned his attention to those more fundamental considerations.

In the latter part of the volume the author gives us a series of admirable discussions on the Christian Ministry: Is it a Priesthood?, Church Government, Church and Ministry, Apostolical Succession, and The Church. In these good use is made of the results of the researches of modern scholars, English and Continental, to expose the baselessness of the claims of the High Church party.

The reading of this book has given us no ordinary pleasure. It exhibits a wealth of scholarship and learning as well as a capacity for dealing successfully with the questions of the

day, on which the English Presbyterian Church, that numbers Mr. Scott among its ministers, is to be congratulated. The wonder is that Church theories that are so foreign to the genius of Christianity, should still in this twentieth century have such a hold on men's minds as to call for so patient and thorough an investigation of them as this book contains.

DAVID SOMERVILLE.

Communication on Some Aspects of the Edicts of the Persian Emperors in the Old Testament.

From Professor L. H. Mills, Oxford.

I WISH to say something of those edicts in the Old Testament which profess to derive their origin from Cyrus and his successors. Recorded in Chronicles, repeated in Ezra and corroborated by Isaiah, we have a statement of a nature so entirely out of line with pre-exilic Scripture that it may well awaken our surprise. It is this—

Now in the first year of Cyrus, King of Persia (in order) that the word of Yahveh by the mouth of Jeremiah might be fulfilled, the Lord (Yahveh) stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom and put it also in writing, saying: Thus saith Cyrus King of Persia: All the kingdoms of the earth hath Yahveh, the Elohim of Heaven, given me. And He hath charged me to build Him an house in Jerusalem which is in Judah. Whosoever there is among you of all His people, Yahveh His Elohim be with him and let him go up.

At the first glance these words might seem to convey an incorrect representation. The “people” were certainly “restored,” so it might be said, by consent of the Persian government, and in the hope of strengthening their own case against their rivals in the re-settlement they patched up this decree, putting it forward as an inspired utterance from the mouth of the great Gentile ruler, or from his pen. And where, it might be asked, did he get such a connexion of ideas? Here we might seem to have a case for the prayer of Saint Didymus.

But we have a corroboration, and one in a form so accessible and simple that we are almost ashamed to bring it once more into notice. It may be useful, nevertheless, to bring such things, well known as they may be, again to view.

We have wondered, perhaps, how the Hebrew annalist could be so unguarded as to make Cyrus give orders for the building of the temple at Jerusalem, Artaxerxes supplement-

ing the announcement and lavishing assistance in the form of treasure, if not of men. But we take up the pioneer renderings of Rawlinson and Pinches, emended by Winckler, Hagen, Schrader and Delitzsch, and from the Cyrus vase inscription in the British Museum; also the Backstein inscription and the annals of Nabuna'id, in the British Museum. We see, then, that the rebuilding of places of worship was precisely the first thing of which Cyrus thought. He states it and he returns to it; his son was with him and the two worked on together.

The first of the inscriptions deciphered by Sir Henry is a political decree, stamped doubtless upon hundreds of clay cylinders systematically distributed in different parts of the province or the empire. This "copy" has escaped destruction, and well did our great Bahnbrecher emphasise its interest. He thought, I believe, that it was deposited in the archives by Cyrus himself or by his personal direction. It was found by Hormuzd Rassam in a hill at Babylon. The transliterations of the transcribers differ very much, as our Pahlavi decipherments often do, and the renderings vary as they naturally must; but, as in the case of the Gâthas, the terms which carry the most valuable meaning are generally quite plain.

"The great lord Marduk," so Kûrash dictated (was he not thinking of his own Ahura Mazda?), "regarded propitiously the protection, that is to say 'the protector,' of his people, his victorious work, and his righteous heart, going toward his city Babil as a friend and a companion at his side." Compare Isaiah "whose right hand I have holden," "in righteousness have I raised him up, and all his ways will I direct. I will go before them and the crooked shall I make straight."

The inscription reads further: "His troops spreading out in numbers never known like the waters of a stream marched weapon-girded at his side". This is even more graphic than the prophet: "thus saith Yahveh to Koresh . . . to open before him the two-leaved gates and the gates shall not be shut," that is to say, they shall be forced with little effort.

“Without battle,” says the inscription, “made he (Marduk) him (Kūrash) enter Babīl; my widely thronging troops came in in peace.” “Bars of iron shall I cut asunder,” says Isaiah; and in an isolated spot of the worn inscription, according to Hagen at least, occur the words, “the door was destroyed”.¹ . . . “I will loose the loins of Kings,” saith Isaiah, . . . and the inscription runs, “Nabuna'id the King who feared him (Marduk), not he Marduk, delivered into his (Kūrash's) hand.” Recall Isaiah's words of Yahveh, “he, Koresh, shall do all my pleasure”. But the inscription goes further, and makes him out a “pleasure” not only to the Deity, but to the captured population. In fact, he claims at once a plebiscite from the masses or from the gods who represented them: “whose, Kūrash's, (Cyrus's) sovereign authority they desired to the joy of their hearts”.

The Hebrew records teem with terms describing the welcome; and on his side, in the inscriptions, Kūrash claims the fawning homage of the Babylonians and dubs it genuine. It had however the meanest motives. “They rejoiced,” says the ardent politician, “over his assuming the kingdom, . . . their faces beamed, for the Lord who by force of his power wakes the dead (a touch of Persian sentiment this, if the translations have not hid the truth; he was used to speaking so of his Ahura), who with care and warding protection had done all well, him did they bless with joy, guarding and maintaining his name.”

The inscription seems to surpass our Hebrew texts; and if the Babylonian words were not all so simple, we should hardly believe them rightly read. We were also uneasy, as we remember, that Koresh (Cyrus) seriously professed some real regard for the (foreign) Yahveh. But all the same on the inscriptions he never stops in his great machine-like movement: “Since I entered Babīl (so he ventures to assert) amidst exulting shouts and established the throne in the palace of the princes, Marduk the great Lord made the

¹ This need not have been a city gate; but that it was some portal of importance seems certain; that is to say, if it were indeed anything and it was cut asunder.

honourable hearts of the inhabitants of Babil inclined toward me because I was daily mindful of his worship. My widely thronging troops (did something favourable we may be sure). . . .

“All Sumer and Akkad, the honourable race, I allowed no affliction to seize. I justly took over all the necessities of Babil and all its cities; the inhabitants realised the satisfaction of their hearts' desires (so) and the dishonouring yoke (*n.b.*) was taken from them.” The orator goes on, and laments the sad condition of Babil under the man whom he had just “relieved” of his crown and of his capital; not that Nabuna'id was immaculate. “Their sighs I hushed,’ so he proceeds, “their anger, as against the deposed sinner I appeased (so). Marduk, the great Lord, rejoiced over my works so full of . . . beneficial results (?) . . . He blessed me, Kūrash, in grace who worship him, and also Kambuzi'a, my body's son; since we in righteousness praise before him his sublime divinity.” This annihilates the cynical treatment of our Bible-texts. If Cyrus spoke thus of these false gods so inferior to his own Ahura, surely he must have said something like what Ezra records of Yahveh, so near his own great deity.

Isaiah had said “thus said Yahveh to Koresh his Messiah, to subdue nations before him”; and according to Ezra we have, “thus saith Koresh King of Persia: all the kingdoms of the earth hath Yahveh Elohim of heaven given me” (but see the inscriptions, which heighten the expressions). “I am Kūrash King of the all (the then known world), the great king, the mighty king, King of Babil, King of Sumer and Akkad (which he had just conquered), King of the four quarters of the world (compare Isaiah's expression ‘from the East to the West’ not said of Koresh but in the immediate connexion and in consequence of his inspired action). I am the son of Kambuzi'a the great king, the king of Anshan, grandson of (a former) Kūrash the great king, King of Anshan of all royal blood.” Notice how exactly this harmonises with Behistūn; it brings this inscription into line with that inscription and the others. Isaiah proceeds,

“thus saith Yahveh; the labour of Egypt and the merchandise of Ethiopia and of the Sabeans, men of stature shall be thine, they shall come after thee; in chains shall they come and they shall fall down unto thee saying, Surely God is in thee” (if said not of Koresh but of Israel, this was yet said in direct consequence of his deliverance). And according to the inscriptions not only did the dwellers in Babīl, all Sumer and all Akkad, princes and potentates, fall down before Kūrash (Cyrus) but “all the kings of the heavenly regions (the four quarters) as well enthroned as they were in palaces, altogether from the upper sea (the Persian Gulf?), to the lower sea (the Mediterranean) the kings of the west lands dwelling in tents (Arab-like), all brought their heavy tribute and kissed my feet in Babīl from . . . to Ashur . . . and Shusan . . . to the cities on the other side of the Tigris.” Then as to the actual restoration of foreign deities and the reinstatement of temple services which once sounded to some of us so strange when said of Cyrus and the Jewish Yahveh, read the words, “*I brought back to their place (the Gods . . .) and made them dwell in an abode for ever*”. And as to the rebuilding of the sacred city, see the Backstein inscription. Eshakkil was a temple city, as it seems, and the inscription reads “Kū-ra-ash ba-ni-i(m) Ēshakkil u Ē-zī-da apil mKambū-zi-ia sharru dannu a-na-ku. Kūrash the builder of E. son of K. the great King I.”

And as to the return of captive tribes, if any one still hesitates at that, see the line: “All the inhabitants I collected and then restored to their dwellings”. I cannot help noticing here what we would once term the “romantic” item, where Artaxerxes after fulsome commands for that restoration makes an appeal for himself that they may “offer sacrifice of sweet savour unto Elohim of Heaven and pray for the life of the King and of his sons,” reminding us also of Ahasuerus and the rest. Who has not at times thought this an especially feeble adjunct to the tale? yet it was one of the most sober of sober statements, connected with all that went before. “May the Gods,” wrote Kūrash (Cyrus) after having comfortably restored them to their shrines,

"may all the Gods¹ whom I have brought into their cities, just as Yahveh was restored, pray daily before Bel and Nabu for long life for me . . . and speak to my Lord Marduk for Kūrash the King who fears thee, and Kambuzi'a his son".

This was of course political, nevertheless, as I take it, Cyrus was a man of faith; he really believed these gods could help him. Once again as to "building," see a last isolated sentence, if it be correctly given, "I sought to make their habitation strong" (so Winckler and Hagen). If this refers to the demolished houses of the inhabitants, it refers to those of their gods as well.

The language of Ezra is justified, as I maintain, if language ever was. It states what must almost of necessity have happened. And not only was it not one of Cyrus's sudden points of policy, but it was so to speak, a steady business continued by his great, though not immediate, successor; as we see from Behistun (Weissbach and Bang, bk. i. 14).

The empire was as complex in its religious types as it was vast in its extent, and the amount of business entailed in administering it must have been phenomenal. Beyond question there existed what was practically a ministry of "public worship," and a part of its constant duty was to restore the edifices and to see to similar needs of distant loyal subjects.

So far then from the records of the Hebrew chroniclers being what they might seem at our first glance to be, an effect of childlike vanity or a device of anxious policy mendaciously put forth, to build temples proves to have been one of the very first as well as one of the most necessary occupations of a Persian emperor after victories. He attended to the reconstruction of cities and temples as a first point of humanity, after the desolation of defeat. And the order for the work was regularly "personal" in form, issued in the king's individual name. Everything is even egotistically exuberant in the terms upon the records. In fact the Biblical edicts are restrained examples. Not only had the potentates no scruples in rebuilding temples, whether to Yahveh or to

¹ So both Hagen and Shrader as against the first personal.

Marduk, but such scruples as they had were doubtless in the reverse direction. Nothing like the spirit of a Christian martyr could have found a place within the ideas of the Achæmenians, nor could they have understood the thing. Conscience, instead of urging them not to build for gods whom they otherwise ignored, led them to such acts.

This would be my first point, The inscriptions prove amply that the Persian government rebuilt the places of worship, as one of their first dictates of policy and honour. And if there had been no such passages as we find in Chronicles, Ezra and Isaiah, we should know from the inscriptions alone that Persian gold, if not Persian workmen, had helped on the labour when the House of Yahveh was built again at Jerusalem upon the Return.

My second point is not so simple. But it is of interest, at least to the moralist. I have said that some of the inscriptions are of a character which "isolates them completely". And what has impressed itself upon my mind occurred to me first on recognising that the *inscriptions of successors must afford a basis from which to estimate the general tone of those of predecessors, and vice versâ*. The character of public documents would not be so likely to change quickly in those days and in those places. And when religious sentiment becomes so very distinctly marked as that in the Persian inscriptions of Darius, it plainly shows that it owes its origin to a similar state of things which preceded it. In fact, the inscriptions of Darius give, as I believe, a fuller idea of the lost ones of Cyrus than the few inscriptions of Cyrus which survive. But most of these inscriptions of Darius are of a character, as I have said, which separates them totally from other documents of their period and nature, save only the Avesta. I refer of course to the strong expression of religious fervour. That is very remarkable; it is even more than remarkable. For occurring as it does in a public document, I maintain that it should not be regarded as the expression of mere personal feeling or conviction. But if it be a witness to more than individual sentiment, in fact to widespread, if not universal sentiment, it becomes evidence of a state of things of which we have had hitherto but little idea. The point is

that the moral earnestness which makes them what they are *was individual only in a secondary sense.*

It was indeed individual in a certain sense, and to a certain degree. Darius was, as I believe, genuinely and honestly a religious man after his fashion; but what he wrote for his sculptors to engrave expressed something more than a mere individual piety. The remarkable expressions were cut upon the rocks chiefly because they expressed the religious sentiment which prevailed in the central portions of the empire; and judging from the terms used, it was of a very deep and pervading character, as much so as the religious conviction of any other people, Israel scarcely excepted. The proof for this is that the expressions were *stereotyped* and *expected*; that is to say, largely so. Two signal parts of them recur in inscriptions 200 odd years apart, and in the same *identical syllables*. I greatly doubt whether Darius, if he had been alone in his religious experience or one of a small minority, would have expressed himself in the manner in which he did. What king of any period would post up his heart's emotions for the gaze of a multitude, unless he felt that he was speaking under his own name for the masses of his realm, as represented by their "elect"?

If his passionately expressed devotion to Auramazda was also the prevailing sentiment, he was *officially* religious, for the most part, when he dictated what he did. And that this was the fact is proved, as I maintain, by the *iterations*. Have we ever noticed in this light that the feeble Xerxes as well as the great Darius heads every leading sentence with an appeal to the same great God: "a great God is Auramazda who made this earth and yon heaven, who made man, and civilisation¹ for him; through the gracious will of Auramazda is this portal built, . . . etc."

Note that the very title to universal rule is derived from the fact that it is bestowed by a universal Creator. "Auramazda as he saw this earth in turmoil gave it over unto me; a great God is Auramazda who made this earth and heaven, etc., who made Darius king."

¹ So I prefer; others "who made 'happiness'" (or the like).

So of each one: Xerxes, Artaxerxes I., Darius II., Artaxerxes Mnemon, on to Artaxerxes Ochus.

Notice that few of these Persians were so inconsiderate as to omit a word of courtesy to lesser deities, and to this I may return¹.

My point is that the inscriptions express a widely prevailing state of opinion and of feeling, and one which was profound. It possessed at times elements capable of effecting the "evangelical compunction".

But if it may be the fact that it *existed*, it seems to me to reveal potentialities which are great indeed. Fancy a vast Empire like a half of Europe pervaded, say, to two-thirds of its extent with a religious faith such as is revealed in the inscription and expanded in the Avesta; and that for generation after generation during several hundred years. Think of the religious interests of the innumerable persons to whom this faith was more than a state appendage. Think of the many millions of lives saved from crime or sloth by its holy precepts.² Think of the many cheered by its hope of heaven or curbed by its terrors.

Such a state of things seems actually to have prevailed. Even where the religions are of a greatly inferior type, professed with cynical levity within the enlightened circles, or accredited as a mass of magic formulæ to be used for the safety of the person, the acquisition of property and the subjugation of opponents, even there with the young and the impressible even a false form of religion will appeal to the better instincts. How much more should we be pleased to be able to believe that such vast multitudes of our fellow creatures had not only *some* form of religion to point their holier aspirations, but one which was lofty both in its elements and in its tone. Yet this is what was the case, if Darius was not only personally devout, but a representative of the religious feeling which was widely current in his land.

¹ It has incisive force to prove that the religion which the King expressed was "universal religion," and not a mere fervour for a ritual.

² "O man, leave not the right path, sin not," and the like.

Rabani Mauri de Institutione Clericorum Libri Tres.

Textum Recensuit Adnotationibus Criticis et Exegeticis Illustravit Introductionem Atque Indicem Addidit Dr. Aloisius Knæpfler, ss. Theologiae in Universitate Monacensi Professor P. O. Monachii 1900. Sumptibus Librariae Lentnerianae (E. Stahl, Jun.). 8vo, pp. xxix. + 300. Price 5s.

Is Christ Infallible and the Bible True?

By the Rev. Hugh MacIntosh, M.A., Author of "The Philosophy of the Gospel," "The Two Banners," "The New Prophets," etc. Edinburgh: T. & T. Clark, 1901. Post 8vo, pp. xxviii. + 680. Price 9s.

A NEW critical edition of the *Institutio Clericorum* of Rabanus Maurus forms the fifth number of the "Publications of the Munich Seminary for Church History," of which series the editor of the present treatise is the general editor. Rabanus Maurus, born at Mainz in 776, educated at the monastery of Fulda, and afterwards for about a year under the celebrated Alcuin at Tours, having received in due course deacon's and priest's orders, became abbot of his monastery in 822. Before his elevation to the presidency of the institution, Raban occupied the position of teacher or professor. To him the monks of Fulda were wont to go with all manner of questions about ecclesiastical matters, and persons, and duties, which he answered from the best authorities he could find, sometimes orally, sometimes in writing. In order that they might have all this valuable information brought together in a handy book of reference, the monks besought Raban to gather these separate answers together and methodise them in one compact treatise. The result of his compliance with this request is the *Institutio Clericorum* which he presented to

Archbishop Haistulf on his visit to Fulda on 1st November, 819. The work is divided into three books, but the contents of each are rather promiscuous. The first book treats of the one Church and the three orders, of ecclesiastical persons and ecclesiastical dress, of baptism, confirmation, the Eucharist and the Mass according to the Roman ritual. The second book treats of the canonical hours of prayer, of the different kinds of prayers, of confession and penance, of fasting (in great detail) and of the Church festivals, of the Church service of song, of the Church lections or readings from the Old Testament and the New, of the Catholic faith and its opposite, the various heresies. The third book gives directions to priests and celebrants about the reading and the exposition of Holy Scripture, about the profane sciences and the use that Church teachers should make of them, and about the different methods that preachers and pastors should employ in dealing with different classes of people. His canon of Scripture is that of the Vulgate as usually adopted in the Romish Church. "These seventy-two books," he says, "are canonical, and therefore Moses chose seventy elders who should prophesy, and therefore Jesus, Our Lord, commanded seventy-two (?) disciples to preach." He then quotes from Isidore: "Since seventy-two languages are spread over this world, this Holy Spirit fittingly provides that there should be as many books as there are nations, by which peoples and races should be edified in obtaining the grace of faith". The fifty-fourth chapter of the second book gives an interesting account of the authorship of the canonical books and the Greek translations of the Old Testament. Regarding the Epistle to the Hebrews, Raban says that many Latin authors are doubtful as to its having been written by Paul on account of its style, and that some ascribe it to Barnabas, and others to Clement. Some, he says, regard the second and third Epistles of John to have been written by John the Presbyter, whose tomb, according to Jerome, was shown at Ephesus.

As to the character and quality of the work, Dr. Knœpfler describes it as a mere compilation, so much so that it might be called a plagiarism. Raban mentions in his dedication of

the work several older writers used by him as authorities, but gives no hint that he had incorporated their contents bodily in the wholesale fashion in which he has done it. The editor shows how our author proceeded in his use of his sources. He suddenly turns away from one writer whom he has been copying and in the middle of a sentence introduce the words of another writer; then he passes from a later part of the work before him to an earlier part, or from one work of an author to another work of the same writer, often one sentence, sometimes several sentences, occasionally even whole pages are omitted and then brought in again at a subsequent place; long paragraphs are paraphrased with only the alteration of words here and there. Such procedure was not uncommon in Raban's time, and especially in satisfying his students on the points about which they asked information, we can understand that he was more anxious to give them what the best authorities had said than any literary elaboration of his own. The treatise thus produced is useful and reliable, but it is not a scientific work of any independent value.

The editor has done his work in a very scholarly and thorough fashion. He has diligently collated all the extant manuscripts, and has corrected the common text which, as used in the Seminary, he had found to be most seriously and extensively corrupt. His introductory account of Raban's life is extremely interesting; he gives a good account of the contents and character of the work; and he tells all that is required about the extant manuscripts and the various printed editions of the treatise. Four full and accurate indices of Scripture passages, authors, names and subjects add greatly to the value of this edition, which must be recognised by all students as the one best suited to their needs.

The author of this large volume is master of a popular style and treats his subject in a most comprehensive and thorough fashion. The title may at first sight seem somewhat sensational and better suited to a controversial pamphlet

than to a serious and scientific treatise. The book, however, is by no means an ephemeral production, but a careful and laborious examination of one of the most important questions that a Christian apologist has in these days to face, and the title chosen quite adequately describes the whole of the theme which occupies that treatise of the writer. The position taken up is by no means an extreme one, but it is stated very definitely. It is one of the excellent features of the work that the author knows exactly what he is to insist upon, and does not encumber himself by advancing untenable claims or by surrendering essential positions. He speaks strongly of the inconsistency and folly of those who wish to be regarded as Christian critics and yet take common ground with unbelieving critics by admitting "indefinite erroneousness" on the part of the Biblical record. But he does this only after he has convincingly and in detail shown how unnecessary and therefore indefensible such surrender is. Recently an Edinburgh journalist described as a muddle-headed sort of person one who seemed to think that the so-called higher criticism which regards the Bible as indefinitely erroneous leaves any gospel to preach in the ordinary sense of the term. Mr. MacIntosh shows good cause for entertaining a similar opinion, and expresses it in different, but not less emphatic language. Our author, however, has no wild, indiscriminate aversion to criticism. It is not criticism, but criticism run mad that he objects to. He takes his place modestly, but without misgiving, among the critics. Dr. Robertson Smith and Dr. Westcott are the two great teachers in whose school Mr. MacIntosh has grown up. He had studied under Dr. Robertson Smith at Aberdeen, and throughout his whole book he shows how profound the impression was which that great scholar, critic and theologian made upon him, and what a lasting influence the teaching has had upon his life. Without pinning his faith to all the critical findings of that great Hebraist, Mr. MacIntosh fearlessly proclaims his acceptance of Dr. Robertson Smith's doctrine of Scripture as representing the standpoint from which his work is written. As indicating this position he

quotes two passages from the writings of his Professor. "If I thought that anything in my views impugned the truth or authority of the teaching of our Lord, I should feel myself on dangerous and untenable ground." "People now say that Scripture *contains* God's Word, when they mean that part of the Bible is the Word of God, and another part is the word of man. This is not the doctrine of our Churches, which holds that the substance of *all* Scripture is the Word of God. What is not part of the record of God's Word is no part of Scripture."

The work is divided into seven books: on Christ's Place in Theology, His Infallibility as a Teacher, the Bible Claim (preliminary proof and general proof), Rationalism of the Thesis of Indefinite Erroneousness, and finally a review of objections and *résumé*, giving the cumulative argument. An arrangement of this material under two or three main sections would have prevented a good deal of repetition which under the distribution adopted has been unavoidable. In the Introduction the author gives a most useful summary of the contents of these seven books. He notes how the controversy has changed from discussions about despicable trivialities to a deliberate questioning of the infallibility and divine authority of Christ as a teacher, and the reliability of Scripture as a record of the divine revelation. It is not with trivialities but with this great question that he deals.

In discussing the question of Christ's Infallibility as a teacher, Mr. MacIntosh criticises in succession Dr. John Watson, Dr. A. M. Fairbairn, and the members of the Ritschlian School. Dr. Watson proposes to make the Sermon on the Mount the basis of a new ethical ground on the ground of its simplicity and in view of the readiness with which mankind would agree to accept it. But besides the fact that it is evidently preliminary and preparatory to the rest of Christ's recorded teaching, few passages in the New Testament present so many difficulties, so that agnostics have pronounced it an impracticable programme. A very full and fair statement of the position taken up by Dr. Watson is given in the *Mind of the Master*. But our author's estimate of this writer

is not high. He speaks of him as "a theological free lance"; and of his work as "the light but clever, audacious but unveracious religious fiction". The examination of Dr. Fairbairn's *Place of Christ in Modern Theology* is done with care and with much detail. The book is described as his *magnum opus*, and as a work which brings us to "serious thinking". It is criticised, however, as being "a philosophy of religion rather than a purely scientific statement of the doctrines of the Christian Revelation". Attention should also be called to the pointed and telling criticism of the kenotic theory (pp. 238-266). Here we have the gist of the whole argument.

As to his general treatment of the subject, our author is quite prepared to accept the results of a scientific believing criticism. 'Infallibility and absolute truth belong not to the original texts as we possess them but to the autograph manuscripts, so that all the minutest researches of textual criticism are welcomed. The use of isolated proof passages is condemned and the principle of the analogy of faith is to be honestly carried out. Although the claim to absolute inaccuracy has never been proved untenable, as the author thinks, he declines to take up this position because it insists on more than actually needs to be proved. What he does claim is the simple truthfulness, trustworthiness and divine authority of Scripture. His book is a thorough, competent, up-to-date vindication of the position which it affirms.

JOHN MACPHERSON.

Notices.

Professor Henry Churchill King, of Oberlin Theological Seminary, publishes a sensible and useful book on *Reconstruction in Theology*.¹ The author's object is to show that the "changed conditions of the intellectual, moral and spiritual world in which we live," make it necessary to contemplate a new constructive period in theology as imminent. He sketches in a concise and judicious way what these new conditions are, and endeavours to estimate the influence they should have on the statement of Christian doctrine. He writes with the conviction that these results of modern thought are not "revolutionary of anything that is vital to the highest Christianity, but rather tend toward a deeper appreciation of Christ's own point of view," and that "it ought to be possible in America and Great Britain to avoid the great breach between the Church and its membership, such as confronts Germany to-day". There are some good remarks on the value of the great creeds, the relation of theology to natural science, the question of how miracle is to be regarded in the light of the science of the day, the evidence for a larger dominant spiritual order, and the special bearing of the theory of evolution. A chapter is given to the consideration of the influence of the historical and literary criticism of the Bible, in which the gains accruing from these studies are summed up and reasons given for confidence in the final outcome.

The argument turns finally on the deepening sense of the value and sacredness of the person, and the influence of the recognition of Christ as the Supreme Person of history. The volume closes with a discussion of the way in which theology is to be stated in personal terms, and with the

¹ New York: The Macmillan Company, 1901. Cr. 8vo, pp. xiii. + 257. Price 6s.

application of that principle to the conception of Christ. "To see that Christ is in His very being," says our author, "a personal revelation of God, is to put our whole thought of His significance and uniqueness in a somewhat different light." He points out that, while the considerations which weigh most with us to-day in the statement of Christ's uniqueness do not exclude metaphysical questions, they "are all in the realm of the personal rather than the metaphysical". When we ask who Christ is and what He means with regard to God and ourselves, "we find ourselves instinctively led to a series of propositions as a basis of our belief in His real divinity all of which concern His character and personal relations". In elaborating this, Professor King is in sympathy and general agreement with Herrmann and the better Ritschlians. His book contains much that is valuable and suggestive.

Among the numerous publications which have dealt with the *Synoptic Gospels*¹ during the last two or three years, President Cary's volume has a place and a value of its own. It belongs to the series of "International Hand-books to the New Testament," edited by Dr. Orello Cone. The book is written with ability, fairness and commendable modesty, although it is by no means free of mistakes. Its errors in statements of matters of fact are only occasional, but they are sometimes surprising and sometimes irritating. Who is meant by the "monk," Theodore Beza, who presented Codex D to the University of Cambridge? The absence of any index of subjects (there is a text index) is a very serious want. There is no display of erudition in the book, but it is scholarly throughout. Much space is given to a synoptical treatment of the contents of the three gospels with comments on the matter. This is done in a somewhat peculiar way, working up together the questions which are usually referred

¹ *The Synoptic Gospels*, together with a chapter on the Text-Criticism of the New Testament. By George Lovell Cary, A.M., L.H.D., President of Meadville Theological School. New York and London: Putnam's Sons, 1900. Cr. 8vo, pp. xxxiv. + 375. Price 7s. 6d.

to Introduction or Prolegomena with those which belong to commentary proper. The notes are often very informing, and the statement of the Synoptic Problem itself is an excellent bit of work. The series aims at "freedom from dogmatic prepossessions". This volume applies that freedom to all the incidents in the evangelical histories which touch or imply the miraculous. Much labour and ingenuity are spent in the attempt to find some other explanation of these things than what lies upon the surface of the narrative. It is in this direction that the standpoint of the writer is most pronounced and his efforts least successful. In other respects it contains much that will be helpful to the student, and makes a good repertory of information. In an appendix it deals briefly with a number of special topics: the Messianic Hope, quotations from the Old Testament, the Herod Family, Scribes, Pharisees, Sadducees, and Essenes, the Synagogue, Demoniacal Possession, the Son of Man, etc. With regard to the last, the writer concludes that our Lord did not adopt the term "the Son of Man" as a Messianic title, but intended to announce himself as a prophet, sent to warn the people of the danger which threatened them if they did not turn from their evil ways.

Professor Peabody's *Jesus Christ and the Social Question*¹ is a book that should attract attention. It is one of the best contributions recently made to the study of the great social questions of the day and to their solution in the light of Christ's teaching. Professor Peabody has given much earnest thought to these problems, and he is anxious that the Church should not miss her opportunity or fail in her mission with regard to them. He is acutely alive to the danger of any aloofness on the part of the Christian ministry from such things, and says much that should at once enlighten the Christian teachers of the people on the situation, and save them from getting out of touch with the vast mass of common human

¹ *An Examination of the Teaching of Jesus in its Relation to some of the Problems of Modern Social Life.* By Francis Greenwood Peabody, Plummer Professor of Christian Morals in the Harvard University. New York: The Macmillan Company, 1900. Cr. 8vo, pp. 374. Price 6s.

feeling and aspiration which has its centre in questions of social order, right and well-being. He writes in a discreet and reverent spirit of the home, the distribution of wealth, the organisation of labour, and kindred topics. Beginning with the constitution of the family as the first relationship of human life, he proceeds to the idea of the community with its inequalities of social condition and to the industrial order. He investigates the problems connected with the various states of life in the light of Christ's words, expounding the social principles of His teaching in their application to the family, the rich, the care of the poor, the industrial order, etc. He points out with much force and clearness how far removed from actual fact is the view of Christ and His teaching on these subjects which is given by the ordinary socialist or labour leader. He shows how our Lord looks at all the sore problems of human life from above, acts on the individual with a view to their relief, works on humanity from within, and sets before men a social order or kingdom. There are some doubtful positions in the book, as when it finds, *e.g.*, two different traditions in the gospels on the subject of Christ's teaching on riches. But it is a serious, intelligent, reverent, hopeful, and stimulating study of some of the most urgent questions of our time.

Professor Saintsbury is to be congratulated on the completion of the first part of what may be the chief effort of his active pen. He has peculiar qualifications for such a task as the writing of a *History of Criticism and Literary Taste*,¹ and we are glad to possess the first of three volumes which he proposes to devote to a subject of such interest and importance. The production of this volume must have cost him immense labour. The amount of reading, in many cases far from entertaining in kind, which is represented

¹ *A History of Criticism and Literary Taste in Europe from the Earliest Texts to the Present Day.* By George Saintsbury, M.A. Oxon.; Hon. LL.D. Aberd.; Professor of Rhetoric and English Literature in the University of Edinburgh. In three volumes. Vol. I.: Classical and Mediæval Criticism. Edinburgh and London: Blackwood & Sons, 1900. 8vo, pp. xiv. + 499. Price 16s. net.

here is enormous. It must have cost Professor Saintsbury many a weary hour. But he has left nothing undone in this line of equipment to make his book worthy of its subject. On every page there is evidence of the extent and thoroughness of his acquaintance with his sources and his authorities. If he had accomplished nothing else than the digests which he has made for us of a multitude of books relating to his immense theme we should owe him much. But he has done much more than that. He has attempted to show us the lines of principle applicable to his subject, the reasons for the preference of one style rather than another, the kind of literature that deserves to hold the mind, and the secrets of the charm it carries with it. In so doing he brings much into view that should instruct appreciation, purify taste, and elevate and enlighten our enjoyment of literature.

In the present volume Professor Saintsbury traverses the wide field of classical and mediæval criticism. The second volume will carry on the story from the Renaissance to the death of eighteenth century Classicism, and the third will be occupied with modern criticism. The part now before us is arranged in three books of which the first deals with Greek Criticism, the second with Latin Criticism, and the third with Mediæval Criticism. Each of these books is broken up into a series of chapters of convenient size and full of detail, which carry the story forward in the natural succession of its stages. Aristotle, Quintilian and Dante have each, as befits their importance, a chapter to himself. Dionysius of Halicarnassus, Plutarch, Lucian, Cicero, Horace, Seneca, Varro have also considerable space given them. But the minor figures and the least known writings relevant to the history also receive careful and sufficient notice. The mass of matter to which the reader is thus introduced is very large. Much of it is of general interest and permanent value. Not a little of it will be new or next to new to all but a very few experts, and it is well worth having.

The author defines the criticism which he has in view as "that function of the judgment which busies itself with the goodness or badness, the success or ill-success of literature

from the purely literary point of view". He takes little to do with philosophical ideas—with the more transcendental æsthetic, theories of beauty, of artistic pleasure, and the like. He excludes from his scope also the kind of criticism which, under the name of the higher criticism, has been applied to the classics and to the Scriptures. He limits himself to the criticism or modified rhetoric which is "pretty much the same thing as the reasoned exercise of literary taste—the attempt, by the examination of literature, to find out what it is that makes literature pleasant, and therefore good—the discovery, classification, and as far as possible tracing to their sources, of the qualities of poetry and prose, of style and metre, the classification of literary kinds, the examination and 'proving,' as arms are proved, of literary means and weapons, not neglecting the observation of literary fashions and the like." This is his explanation of what he proposes to do. He takes the *pleasant* and the *good* to be one and the same thing in literature. The pleasure which it yields is the great end of literary art. In writing the history of literary taste with this idea in view, he follows the *a posteriori* method. He does not busy himself with what men *ought* to have admired, or written, or thought, but with what they *have* admired, and written, and thought. He seeks at the same time to understand the *why* of these preferences and admirations, and to instruct us thereby. We have, therefore, vastly more than a mere dictionary and chronology of literary effort and literary success. We get much to enlighten, and interest, and instruct, yet we do not seem to get more in the way of ultimate reason and explanation on the subject of literary taste than the *aurem tuam interroga* of Valerius Probus. Criticism is to judge literature from the "purely literary point of view". That point of view is declared to be one which looks to the form, not the content of literature. The "ultimate and real test of literary excellence" is taken to lie in the "expression, not in the meaning". But we do not learn how the pleasant and the good come to be one in literature, whether literature gives pleasure because it is good or how else, or where the standard of the *pleasant* and therefore of the *good* is to be

found—whether in my sense of the pleasant, or in my neighbour's, or in the corporate sense of the larger number.

There are faults in style which sometimes surprise us in this book, and there are literary judgments here and there which provoke challenge. But these are small matters. The volume is full of good things, and deserves our most cordial thanks. Among the best things in it are the estimates of Aristophanes, Aristotle's *Rhetoric* and *Poetics*, Longinus on the *Sublime*, Lucian's position, Quintilian's *Institutes*, Dante and the *De vulgari eloquio*. We shall look with eager expectation for the continuation of the work and above all for the author's treatment of the history of the criticism of the last century.

Professor George Lansing Raymond, L.H.D., of Princeton University, constructs a system of Comparative Æsthetics in seven volumes. We have before us the volume which reckons second in the series, though it has been published later than others. Its subject is *The Representative Significance of Form*.¹ Other volumes discuss Art in Theory; Poetry as a Representative Art; Painting, Sculpture and Architecture as Representative Arts; the Genesis of Art-Form; Rhythm and Harmony in Poetry and Music; Proportion and Harmony of Line and Color in Painting, Sculpture and Architecture. Professor Raymond's system, therefore, embraces inquiries of wide scope and varied interest. The present volume, which completes the series, touches on many questions of great importance and no little difficulty—questions which carry us into the region of philosophy as well as into that of taste, regarding the nature of truth, the mental and material conditions preceding the recognition of truth, the respects in which religious, scientific and artistic conceptions differ, the sub-conscious and conscious influences found in all intellection, etc. On these, Professor Raymond has views of his own which he sets forth at length and under different points of view. It is not every reader that will be able to rise with him into these high regions. But the book

¹ New York and London: Putnam's Sons, 1900. 8vo, pp. xxv. + 514.

contains many interesting remarks on subjects in which it is easier to follow him—on wit and humour, sarcasm and burlesque, the various forms of the incongruous in the droll, the jocular, the ludicrous, etc. He has also some good criticisms of Emerson and the New England Transcendentalists, Wagner's tendency to emphasise unity by subordinating melody to harmony, the conception at the basis of Wordsworth's *Excursion*, etc. The discussions are relieved by numerous quotations and by apposite instances drawn from notable poets, artists and men of genius.

A volume on *The Incarnation*¹ is contributed by the Rev. H. V. S. Eck, M.A. St. Andrew's, Bethnal Green, to the "Oxford Library of Practical Theology" which is edited by Canon Newbolt and Principal Darwell Stone. The subject is treated in a way to meet the needs of devout, inquiring laymen. In a series of lucidly written chapters, in which the technicalities of theology and the display of learning are avoided, the teaching of the New Testament on our Lord's Godhead and Manhood is set forth, the place held by the doctrine of the Incarnation in the Ante-Nicene period is explained, and its gradual formulation in the great Councils is stated. The relations of the Incarnation to the Atonement, the Holy Eucharist, and common life, are expounded, and there are also some good notes on the genealogies, the heresies of the first three centuries, the *communicatio idiomatum*, and other topics. There are some considerable deficiencies in the book. The question of our Lord's Godhead is considered before that of His Manhood. It would have been much better to reverse the order and come to his Divine nature through the portal of His perfect humanity. No sufficient account is given of the kenotic doctrine, nor does Mr. Eck seem to appreciate the purpose that inspires the best forms of that doctrine. His position is strictly conservative. He follows implicitly Pearson and Hooker and keeps by Athanasius and Leo. His volume has the good qualities of caution and reverence, and while it is entirely orthodox it does not

¹ London: Longmans, Green & Co., 1901. Cr. 8vo, pp. x. + 288. Price 5s.

assume a severely exclusive attitude to those who are unable in all points to keep within the old lines. It also recognises the fact that "we may be unable to draw up clearly cut and sharply defined statements about the relation between the Divine Person of our Lord and His human nature which may account in detail for all the conditions of His earthly life". It is in short a good book within its limits, and answers well the object which the series to which it belongs has in view.

Under the title of *The Century Bible*, Messrs. T. C. and E. C. Jack, of Edinburgh, have projected a new series of commentaries on the New Testament books. Three volumes are already to hand: *St. Matthew*,¹ by Professor W. F. Slater, of Didsbury College; *St. Luke*,² by Professor Walter F. Adeney, of New College, London; and *St. John*,³ by the Rev. J. A. M'Clymont, D.D., Aberdeen. The idea of the series is to give an edition of the books of the Bible upon the same plan as is adopted for standard editions of the great classics. Concise introductions are furnished for the several writings. Brief, pointed notes are provided, dealing with the real difficulties or obscurities of the text, but abstaining from all hortatory or homiletical application. The text of the Authorised version is given, arranged in paragraphs and with marginal headings. The Revised version, however, forms the real text of the edition, and it is to it that the annotations are attached. The volumes are of moderate size and handy form. In type and binding it would be difficult to desire anything better. The whole form is most tasteful and attractive—such work, indeed, as only the Oxford University Press can turn out. The contents also very fairly fulfil the reader's expectation and answer the idea of the series. The notes on *St. Matthew* are in some cases disappointing, and fail to satisfy the inquirer. But taking the three volumes as a whole we may safely say of them that they make a good beginning of

¹ Pp. 332. Price 2s. net, cloth; 3s. net, leather.

² Pp. 404. Price 2s. net, cloth; 3s. net, leather.

³ Pp. 352. Price 2s. net, cloth; 3s. net, leather.

the series. The Introductions are all well done, in giving a remarkably compact and clear statement of the present position of the questions dealt with. The account given by the editor of *St. Luke* of the characteristics of the third Gospel, its historical relations, its authorship, etc., is particularly interesting. The Introduction to *St. John* presents a well-balanced statement of the Johannine problem as it stands now. The whole series is under the competent editorship of Professor Adeney. It promises to be of much use.

The *Methodist Review* for May-June contains some good papers, among which we call attention to one by Bishop Hurst, of Washington, on "The Counter-Reformation," and one by H. G. Simpson, of Los Angeles, on "The Music of the Bible". Mr. C. C. Starbuck, of Andover, writes instructively and entertainingly on "Miscellaneous Protestant Blunders," dealing specially with misconceptions on the Romish ideas of the validity of orders, the operation of grace, Protestant marriages, etc.

In the *Biblical World* for May, President Harper continues his able series of "Constructive Studies in the Priestly Element in the Old Testament," dealing with the history of worship in the later period, *i.e.*, in the period of Judaism, and concluding his sketch of the development of Israel's worship.

We have to notice also a strong *Defence of the King's Protestant Declaration*,¹ by Walter Walsh, dedicated to Colonel Sandys, Chairman of the Imperial Protestant Federation, and already in its fifteenth thousand; *The Spiritual Experience of St. Paul*,² a collection of brief devotional papers by Principal J. T. L. Maggs, of the Wesleyan Theological College, Montreal—careful and reverent studies of important passages in the great Apostle's life, of Christ and the speculative inquirer, the devotion of Thomas, etc.—making an admirable addition to the tasteful "Helps

¹ London: Swan Sonnenschein & Co. 8vo, pp. 58. Price 1s.

² London: C. H. Kelly, 1901. Demy 8vo, pp. 227. Price 1s.

Heavenward" Series; the fourth instalment of the new edition of Professor W. Windelband's important *Geschichte der Philosophie*,¹ completing the second section—thoroughly revised, enlarged, and made even more serviceable than before; a tractate by Professor Johannes Kunze on *Die Herrlichkeit Jesu Christi nach den drei ersten Evangelien*²—a small publication, but one that will repay careful study; a pamphlet by Professor W. Baldensperger, of Giessen, on a subject on which he has peculiar claims to be heard, *Das spätere Judenthum als Vorstufe des Christenthums*³—a clear, compact, and instructive sketch, specially informing on the Messianic and eschatological ideas; an elaborate study by Dr. Karl Holl, of Berlin, under the title of *Enthusiasmus und Bussgewalt beim griechischen Mönchthum*,⁴ into which he was led by his studies in connection with his *Sacra parallela*, and in which he deals in particular with the little known Symeon, "the new theologian," held to be author of the *Epistola de Confessione* ascribed to John of Damascus—a volume containing the results of extensive research and giving much interesting matter on the life and theology of its subject; a new edition of Professor Bernhard Weiss's valuable commentary on the *Epistles of John*,⁵ in Meyer's *Kritisch-Exegetischer Kommentar*—in which the exegetical matter has been carefully worked over anew; a pamphlet by Hans Weichelt, entitled *Der Moderne Mensch und das Christentum*⁶—containing acute criticisms of Nietzsche

¹ Zweite Abtheilung. Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1900. 8vo, pp. viii. + 513—571. Price M.3.

² Leipzig: Dörffling & Franke; London: Williams & Norgate, 1901. Cr. 8vo, pp. 33. Price M.0.50.

³ Giessen: Ricker; London: Williams & Norgate, 1900. 8vo, pp. 30. Price 9d. net.

⁴ Leipzig: Hinrichs. 8vo, pp. vi. + 332. Price M.10.

⁵ *Die drei Briefe des Apostel Johannes*. Von der 5. Auflage an neu bearbeitet von Dr. Bernard Weiss. Göttingen: Vandenhoeck u. Ruprecht; London: Williams & Norgate, 1900. 8vo, pp. 195. Price 3s. 6d.

⁶ Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1901. 8vo, pp. 34. Price 9d. net.

and his mission; a third and thoroughly revised edition of the first part of Holtzmann's *Die Synoptiker*¹—containing the introduction to the synoptical gospels and the exposition of Mark, one of the most valuable sections of the *Hand-Commentar zum Neuen Testament*; a careful catalogue of *Theological and Semitic Literature for the Year 1900*,² prepared by W. Muss-Arnolt, and forming a supplement to the *American Journal of Theology* and the *American Journal of Semitic Languages and Literature*—a publication for which the compiler will have the gratitude of many scholars; the second part of “Cornell Studies in Philosophy,” in which Mr. Hervey De Witt Griswold gives, under the title of *Bráhma*,³ a very good “Study in the History of Indian Philosophy,” dealing chiefly with the history of the word Bráhma, the growth of the monastic conception, the doctrine of the Upanishads, and the theology of Çankarâcârya; a very good translation, by the Rev. G. H. Box, M.A., Hebrew master at Merchant Taylors' School, London, of Professor Gustav Dalman's interesting essay on *Christianity and Judaism*.⁴

We notice further a new and abridged edition of *The Life of Edward White Benson, sometime Archbishop of Canterbury*,⁵ a worthy and well-written tribute by a son to an eminent father, a fitting memorial of one who had many graces of character and filled a high position in the English Church with distinction and with honour, a book which should have a circulation in this new form within circles into which it could not penetrate in the larger and more costly issue; a carefully constructed and very useful statement and criticism

¹ Erster Band. Dritte, gänzlich umgearbeitete Auflage. Erste Abtheilung. Die Synoptiker bearbeitet von H. J. Holtzmann. Erste Hälfte. Tübingen u. Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1901. 8vo, pp. 184. Price of complete volume, M.6.

² Chicago: The University of Chicago Press, 1901. Pp. 108.

³ New York: The Macmillan Company, 1900. 8vo, pp. 89.

⁴ London: Williams & Norgate. Pp. 64. Price 1s.

⁵ By his son Arthur Christopher Benson of Eton College. London: Macmillan & Co., 1901. Cr. 8vo, pp. xvi. + 601. Price 8s. 6d. net.

of *Rothe's Speculative System*¹ by H. J. Holtzmann, giving a remarkably lucid and connected account of the Heidelberg theologian's principles and the main points in his view of the world, his doctrines of Sin, Redemption, Church, State, and the Last Things, and also of his Theory of Morals—a valuable book which will be of great use to those who wish to understand the system of one of the greatest theological geniuses of the nineteenth century; two small volumes on *Palestine in Geography and in History*,² by Arthur William Cooke, M.A., which give in very good style, and on the basis of the best authorities, an account of Palestine as a whole, Western Palestine, and Eastern Palestine, illustrated by excellent maps, and presenting the most interesting points regarding the inhabitants, the principal divisions and historical sites, the lake, the plain of Esdraelon, the villages and towns with the historical events connected with them, altogether a readable, useful and attractive hand-book; *The Crossbearer*,³ a series of extracts from Matthew's Gospel, translated, analysed and explained in a brief commentary by Mr. J. N. Farquhar, M.A., of the London Missionary Society's College, Calcutta, admirably adapted to do what it is meant for, *viz.*, to provide an “intelligible and trustworthy introduction to the study of the life and teaching of Jesus for educated Indians”; a new and cheaper edition of the Rev. C. Callow's *A History of the Origin and Development of the Creeds*⁴—a good and useful book, written with a special view to the needs of students in theology preparing to enter the ministry of the Church of England; a revised edition of Professor Mitchell's *Amos*,⁵

¹ *R. Rothe's Speculatives System.* Dargestellt und beurtherlt von H. J. Holtzmann. Freiburg i. B.: J. C. B. Mohr; London: Williams & Norgate. 8vo, pp. xii. + 269. Price M.5.60.

² London: C. H. Kelly, 1901. Small cr. 8vo, pp. vii. + 196 and 254. Price 2s. 6d. each.

³ Calcutta: Methodist Publishing House, 1900. 8vo, pp. 140.

⁴ London: Elliot Stock, 1900. Cr. 8vo, pp. vi. + 236.

⁵ *Amos, an Essay in Exegesis.* By H. G. Mitchell, Professor in Boston University. Boston and New York: Houghton, Mifflin & Co. Cr. 8vo, pp. iv. + 211. Price \$1.50.

a scholarly and serviceable treatise which deserves the success it has had, and in this carefully revised issue (in which the author changes his view of the dates of Joel and Obadiah, placing them now not before Amos but much later), should secure still larger acceptance ; a short treatise by W. Kelly on *The Preaching to the Spirits in Prison*,¹ a vigorous and earnest argument, the point of which is that "there is no ground in the passage for any action of Christ in the intermediate state for saints or sinners, nothing to hold out a hope for those who die in unbelief and their sins"; a profitable and well written volume of sermons by H. A. D. on *The Victory that Overcometh*;² *Old and New Certainty of the Gospel*,³ a *Sketch*, as it is described, by the Rev. Alexander Robinson, formerly of Kilmun, re-affirming in a more conciliatory way the general position advocated in his former book—aimed against what the author calls "Liberalism," and making a fresh endeavour to set the Gospel in "the newer light"; *The Assyrian Monuments illustrating the Sermons of Isaiah*,⁴ by Max Kellner, D.D., Professor of the Old Testament Languages in the Episcopal School in Cambridge, Lecturer in Harvard University—a handsome publication, throwing light upon some important passages in Isaiah, carefully executed and embellished with numerous half-tone and line-cut reproductions; *The Ancient Scriptures and the Modern Jew*,⁵ by David Baron, a volume written with the most earnest conviction and with a strong faith in the Divine Promises, not particularly critical in its ideas of Old Testament exegesis, but giving much varied and curious information on the condition, divisions, sects and aspirations of modern Jews, on the Zionist Movement, Anglo-Israelism, the Jewish Colonies, etc., unfolding a peculiar theory also of the

¹ London: T. Weston. Cr. 8vo, pp. 139.

² London: Elliot Stock. Cr. 8vo, pp. 133. Price 3s. 6d.

³ London: Williams & Norgate, 1900. Cr. 8vo, pp. 165. Price 2s. 6d.

⁴ Boston: Damrell & Upham, 1900. Large 8vo, pp. 24. Price 50 cents.

⁵ London: Hodder & Stoughton. Cr. 8vo, pp. xi. + 342. Price 6s.

Urim and Thummim, and containing much else that is of interest; two additions to the attractive "Famous Scots" series, *The Academic Gregories*,¹ by Agnes Grainger Stewart, and *David Livingstone*,² by T. Banks Maclachlan — both worthy of a good place in the series, full of matter which (especially in the case of the volume on the Gregories) has cost some pains to collect and put together, and giving a vivid and thoroughly readable account of their several subjects.

¹ Edinburgh: Oliphant, Anderson & Ferrier. Pp. 160. Price 1s. 6d. net.

² Edinburgh: Oliphant, Anderson & Ferrier. Pp. 157. Price 1s. 6d. net.

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History, Prophecy and the Monuments.

By J. F. McCurdy. Vol. III. London: Macmillans, 1901.
8vo, pp. xxi + 470. Price 14s. net.

PROFESSOR MCCURDY is to be congratulated on having reached the end of a weighty undertaking. The present volume carries the investigation down to the close of the Exile, a point at which a work on *History, Prophecy and the Monuments* may not unnaturally close or at least pause and draw breath. Of course neither history nor prophecy ceased with the Restoration, but Israel being no more a nation, but a religious community or Church in the bosom of a heathen empire, its history is without the stirring vicissitudes which it experienced when an independent state, and consists more in the mere modifications of a fixed condition of subjection. Nevertheless the external relations of Israel after the Exile continued to exert as great an influence on its thought, and particularly on its *tone* of mind, and, therefore, on the colour of its literature, as they had done during the time of its national existence, though it was not the changes but the dreary monotonousness of its condition as *ecclesia pressa* that reacted on its mind. It would be a great error to imagine that all interest in Israel's history may cease with the fall of the state. To the Christian theologian the centuries succeeding the Restoration may almost be said to be of greater interest than even the ages preceding, for the New Testament does not attach itself to the prophetic principles as enunciated by the prophets themselves, but to these principles as generalised, assimilated into the individual life, and developed to their eschatological issues, by what is called Judaism. There is, therefore, great room for a volume on this period, signalling the merits not the demerits of

“Judaism,” and perhaps Dr. McCurdy may yet find leisure to furnish it. He remarks that the time subsequent to the Exile “must be treated from a different point of view”. There may be a truth in this, but it is truer far that continuity not disruption was the characteristic even of the Restoration constitution. If there was a break with the past the break was with those elements in the Jehovah religion which, however they had entered into it or become connected with it, were alien to it. The aim of Israel’s thought and its effort, and the expression of its aim and effort, whether in the Law, the Prophets or the Psalms, was monotheism and morality. The continuity lay in these, and if, on the one hand, they became more inwardly conceived, and, on the other, were universally extended over all mankind, this development resulted inevitably from the nature of the two things. The “different point of view” will, therefore, have respect mainly to the formal means, such as the Law, adopted to express and conserve these two great principles; but even this formal element hardly marked a break in the continuity, for it was itself but the deposit from the conflicting currents of religious opinion which had run all down the people’s history.

The general characteristics of Dr. McCurdy’s work have been referred to in previous notices. The present volume certainly does not fall below any of its predecessors; in some things it perhaps excels them, *e.g.*, in the elevation of style which distinguishes such passages as those devoted to the prophets Habakkuk and Deutero-Isaiah and to the defence of Cyrus against such writers as Noeldeke. But, as before, the distinctive feature of the volume is seen in the vein of critical reflectiveness running all through it, signalling principles, noting the emergence of new truths and perspectives and the loftier moral positions taken by prophets and men generally in successive periods, and estimating the significance as a whole of the various epochs that come under survey. There is no doubt a temptation when one is writing a history of the progress of morality or religion to be over-systematic, to find landmarks and new starting-points where they hardly

exist, to forget in short that religious progress is not a highway where distances are marked by milestones and tollbars, but a stream which, though it may change colour and increase in volume, flows on continuously, and in regard to which it is in general only the fact that it has changed or increased that can be noted, not the point at which the change or increase took place. One is tempted to find the germs of new evolutions in what may be mere incidents, such as Nathan's collision with David or Elijah's with Ahab, and to assume that the incident which gave occasion to the utterance of a truth was the first occasion when the truth rose to the consciousness of the prophets or people. But does anybody suppose that the judgments passed on David or Ahab by these prophets were in advance of the general mind of Israel or anything but the reflection of it? Dr. McCurdy seems to form too low an estimate of the moral condition of Israel. At any rate, readers of his chapters on morals, which are some of the most interesting in his book, would be wise not to accept without reflection the landmarks of progress which he sets up, nor the crucial moral significance which he assigns to a number of incidents in the history. Occasionally Dr. McCurdy leaves the darker region of the past and comes out into the open, illustrating his old saws with modern instances. Mr. Cecil Rhodes and the African war figure a good deal in his pages. Rhodes is the modern Jacob, cozening his brother out of his inheritance. Who the unhappy Esau in this allegory is is obscure; can the "profane person" be Mr. Kruger with his Scripture quotations? Probably the bulk of readers will agree that both the author and his work would have gained in dignity by the omission of these contemporary allusions. Dr. McCurdy is rather an unwieldy gladiator, and his rapier wants keenness.

The present volume, books ix. to xi. of the whole work, embraces the period from the accession of Josiah (639) to the close of the Exile (537), without, however, including the Restoration. In book ix. perhaps the most important chapters are chapter iii., "Deuteronomy and Hebrew Literature," and chapter iv., "Religion and Morals". In book x., chapter

v., "Habakkuk and the Chaldeans," is very suggestive, and chapters xiii. and xiv., "The Hebrew Settlement in Babylonia," and "Employments of the Exiles in Babylonia," are both instructive. Toward the close of the period the annals of Nabonidus and the inscriptions of Cyrus furnish some of the most interesting contributions of the Monuments. Perhaps the author goes rather far when he asserts that the language of Deutero-Isaiah was moulded on the Babylonian annals and proclamations with which the prophet was familiar (p. 425 *n.*). He adheres to the view that Cyrus was a serious Zoroastrian, and explains the King's patronage of other religions by supposing that "he saw sufficient good in all the greater religions to justify him in both tolerating and encouraging them". This makes Cyrus rather more of the modern man than he is likely to have been in his times. The statement that Deutero-Isaiah believed that "Cyrus was Jehovah's vicegerent or Messiah" is rather ambiguous; if the author means that the prophet identified Cyrus with the Ruler predicted by earlier prophets, and in later times called specifically the Messiah, few will agree with him; and equally few we should think will accept his statement that the thoughts and language of Deutero-Isaiah were "polished to perfection" (pp. 421, 422).

The history of the period reviewed in this volume is well known, and nothing very new was to be expected. There are incidents in it, however, of which different views are taken, and, to mention only one, it is gratifying to find that Dr. McCurdy repudiates the current notion that Jeremiah (Jer. xi.) undertook an itinerant mission throughout the cities of Judah to commend Deuteronomy (p. 160). Such a proceeding on the prophet's part is altogether improbable. It was not Deuteronomy but the "covenant" that Jeremiah commended, and probably he undertook no itinerant mission at all. Though of course to be reckoned among the Higher Critics and accepting the prevailing conclusions, Dr. McCurdy reveals a certain conservative bent, and he makes many reservations. One or two points may be referred to merely to indicate his tone of mind. He will not allow that Exod.

xxxiv. 17-26 (J) contains a more primary form of the Decalogue than Exod. xx. (inserted by E)—“it is impossible that the larger documents could have been expanded from this smaller one. The smaller (Exod. xxxiv. 17 ff.) is therefore an independent selection from the materials that lay at the basis of the larger” (Exod. xx.-xxiii.). This conclusion does not depend on the opinion of the author that E is an older document than J. The latter, he thinks, belongs to the end of the eighth century. Further, J and E are not individual writers but schools. It has always appeared to us strange that a “school” of writers should use Jehovah for God and another school Elohim. Of course the motives that induced one writer to use Jehovah might induce another. But when schools are spoken of we must fancy, no doubt, that the individual writers of the “school” wrote independently of each other, and that their separate labours were collected together into one document by some redactor or other. Still the theory, which would be plausible enough on the supposition of two individuals, J and E, does create hesitancy when two *sets* of such individuals have to be postulated. But to return. The author argues that the authenticity of Joshua’s appeal to the sun and moon, at least in substance, is proved by the subsequent misunderstanding of it. He himself suggests a new interpretation of “stand still” (p. 44). Of the song of Deborah (Jud. v.) he says, “From the point of view of literary history it is clear that it obviously cannot be the first important production of its kind, much less the first considerable poem generally” (p. 44). Similarly David’s elegy on Saul is “anything but singular of its kind. . . . The poem, with its symmetrical structure and fine sense of proportion, introduces us to an established poetical literature” (p. 45). The “Book of the Covenant” (Ex. xxi.-xxiii.) may possibly be of the time of the Judges (p. 59). Again, “Of one thing we may be certain. The Book of Amos was not the first written composition of its kind” (p. 75). Writings already “canonical” existed in the time of Jeremiah (p. 185 *n.*). Isa. xxxv. may well be of the end of the Exile; and even the hymn of Habakkuk (ch. iii.) may not improbably belong to the prophet

(p. 215). This will make the critics stare and gasp. To these literary judgments, which are but specimens, may be added another which touches religion. The author repeatedly calls attention to the fact that in spite of appearances no individual prophet stood alone, but was upheld by a band of souls like-minded with himself. "Let us learn once for all that the prophet never stood quite alone, and that he was, apart from his special commission, merely a foremost representative of a class or society or school" (p. 105). This idea is repeated in speaking of Hosea (p. 111). On any other supposition the existence of such men as Amos and Hosea becomes inexplicable, and the religion of Israel a phantasm which never had any place in the human mind. On the other hand some of the author's opinions may seem radical rather than conservative. He contends that the Law was in a good measure theoretical, and never meant to be put in practice—"in fact, as will appear in the more obvious case of Deuteronomy, the Old Testament legislation as published, never had statutory validity or a directly practical purpose" (p. 61). That there is truth in this opinion appears from the frequent threat that the soul that disobeyed some ritual prescription "shall be cut off" from his people. No machinery existed for effecting this cutting off. The transgressor is left to the visitation of God. This theoretical development of Law, irrespective of practical possibilities, is seen at its height in the Mishna. On the popular question of the existence of Davidic psalms Dr. McCurdy's opinions are decided. There are no such psalms in the Psalter. David in his religious and social atmosphere could no more have written the psalms we possess than the Homeric singers could have written the *Prometheus Bound* or the *Antigone*. He is far, however, from thinking that the psalms are all post-exilic. A stream of religious lyric poetry ran parallel to the stream of religious prophetic oratory. An example of a psalm of pre-exile date is Ps. xx., which the author thinks was probably composed for a sacrificial service held as a "send off" for Josiah on his unfortunate campaign against Necho.

The book is sent out in excellent style. A few errors, the

cause of which the author explains, have been corrected in a slip. Perhaps to the corrections should be added "objective" for subjective, p. 106, l. 25. Some curious uses of words occur, *e.g.* *rendition* in the sense of edition or recension (p. 41, middle); "mystical," applied to the letters used to designate documents, *e.g.* H. (Lev. xvii. ff.), p. 387 note, and elsewhere. Curious, too, is the phrase used of Habakkuk: "This is the problem on which the prophet wreaks his soul" (p. 218).

A. B. DAVIDSON.

The Primitive Saints of the See of Rome.

By F. W. Puller, of the Society of St. John the Evangelist, Cowley. Third Edition, Revised and Enlarged. London: Longmans, 1900. Pp. xxxv. + 568. Price 12s.

THE first edition of Father Puller's work on the Roman Catholic claims was published in 1893. It is a good sign that such a book has passed into a third edition and has proved itself susceptible of very considerable amplification and enrichment. The volume before us is not exactly a new work, but it is nearly three times the size of the original; some parts of it have been entirely re-written, a series of five new lectures on the relations between the Church of Rome and the East in the fourth century has been added, and important additional appendices and excursuses shed light on doubtful questions or help to justify the arguments made use of in the text. The book as it now stands forms an important and interesting study of the development of ecclesiastical monarchy in the Church of the West, and an effective exposure of the devices to which the Church of Rome has been obliged to resort in order to establish the "primitive" character of her claims to supremacy.

As the substance of the work is not new, we need say only as to its main purport that Father Puller's object was to make a selection from the writings of formally accounted "saints" in the primitive Church of the first five or six centuries, in refutation of the claim made by the Roman See to primacy of jurisdiction as of divine right and against the theory that communion with the See of Rome is a necessary condition of communion with the Catholic Church. The appeal is made to Christian antiquity—a court the validity of which

is acknowledged by both parties to the controversy. The relevancy and force of Father Puller's arguments was so far felt by English Roman Catholics, that the late Dr. Luke Rivington wrote an elaborate reply in a book entitled "The Primitive Church and the See of St. Peter". It is not too much to say that this reply—which we have re-read before writing this notice—was as halting and inconclusive in its arguments as it was confident in its tone, and the rejoinder made in this volume is so complete as to be crushing.

But the abiding importance of the subject here discussed is quite independent of any passing phases of controversy. Students of Church history will find Father Puller's learned volume a useful book of reference on more subjects than one. The author writes clearly and candidly, with hardly any of that anxiety to make out a case which is too characteristic of ecclesiastical controversialists; he maintains a uniformly courteous and moderate tone towards antagonists and his whole line of argument shows how thoroughly he possesses the historic sense and understands the historic method. Some of the chief topics discussed are—the Paschal controversy in the time of Victor, the well-known passage in Irenæus, iii., 3, the views and position of Cyprian in relation to the Roman See, the attitude of the Councils of Nicæa and Sardica, the "pontificate" of Damasus, the Meletian controversy and the quarrels with Acacius in the fifth century. But a mere enumeration of topics fails to give an idea of the minute care, learning and accuracy with which Father Puller has investigated the details of history which bear upon his immediate object.

The chief criticisms we should feel disposed to make concern the arrangement and what may be called the artistic proportions of the book. Surely in any discussion of this kind priority in every sense should be given to the evidence of the New Testament. Father Puller does not reach this subject till his third lecture, but his exegesis of the vexed passages Matt. xvi. 18 and John xxi. 15-17 is excellent. In an interesting note on p. 99 he draws attention to the fact that the liturgy of St. James contains a

prayer which speaks of the Church "which thou didst found on the rock of the faith" and a collect in the Roman Missal describes those "whom thou hast established on the rock of the apostolic confession"—two striking examples of the prevalence in the early Church of the non-personal interpretation of Christ's words to Peter. But Father Puller does not use texts as missiles, and his handling of Scripture is for the most part sound and free from dogmatic bias. He understands the "rock" as referring to Peter, but points out that it may be rightly said that the Church is built on Christ, or on Peter's evangelising labours long ago, or upon the true faith; but in these cases the expression "build upon" is used in different shades of meaning, which should be clearly distinguished in controversy.

To the famous words *Pasce oves meas*, Father Puller gives the only satisfactory interpretation that no fresh commission was given in them to Peter—to be primate with a rule over apostles—but a renewed commission to care for the sheep and lambs of the Church of God. With the author's view that James was "bishop" of the Church at Jerusalem, which he considers to be largely proved by the "authoritative" (?) word *κρίνω*, we cannot agree. His attempt to prove that "Catholic principles of jurisdiction" are recognised in the phraseology of the Acts of the Apostles, together with the illustration taken from the analogy of "Archbishop Darboy, Pope Pius IX. and Archbishop Manning," implies in our view an anachronism similar to that which the special pleaders of Rome commit when they read later ecclesiastical distinctions and orders and conditions of precedence into the phrases of early writers to whom they were quite unknown.

It would have seemed natural, also, that the greatest stress should have been laid by the author upon the earliest evidence; e.g., the improbability that Peter was ever "bishop" of Rome, the confusion of names amongst those supposed to be his immediate successors, and the epistles of Clement and Ignatius. These points are touched upon but lightly, while disproportionate attention is paid to the very minutest details of the Meletian controversy. But it would not be

fair to press this criticism, and the author has evidently preferred to shed light upon the obscurities of later tangled controversies, rather than to press home well-worn arguments based upon often discussed passages.

We confess that our own interest centres much more in the general principles underlying Father Puller's arguments than in the discussion whether when the Church of Antioch was divided by a schism, this or that party was or was not "in schism," and whether the action of the Church of Rome was or was not ecclesiastically defensible throughout. Father Puller has proved again—one would say beyond the possibility of further controversy, if those possibilities were not well nigh infinite—that a Roman primacy of *jurisdiction* was quite foreign to the ideas of the Church of the first four centuries; that a primacy of honour and influence was accorded very early to the Roman See, but that unjustifiable claims to meddle authoritatively with Churches beyond its jurisdiction were, during the first three centuries, successfully resisted. He has also brought out more clearly than ever that in the time of Damasus a large measure of real jurisdiction over the whole Western Empire was given to the Bishop of Rome, and thereafter it was sought to justify the use of these later powers by reading into earlier incidents and documents a meaning they were never intended to bear. Similarly he has proved that the claim of Rome to make communion with her a necessary condition of membership in the Catholic Church is, according to the evidence of "primitive saints," quite unfounded.

Still, here is the Church of Rome, with its well-known history; how far may a principle of "development" in the Christian Church be justified, and on what principles? That there has been development in doctrine, in worship, in church government, is certain; when and how did it begin to diverge from a normal line? What is a "normal" line, and who is to decide its direction? The Anglo-Catholic cannot deny the existence of development, but he seeks to restrict its legitimate application within five or six centuries. The same historic arguments used against the claims of Rome may be

used, *mutatis mutandis*, against some of the claims of "the historic episcopate". Of course the development in this case was much earlier, much more rapid and universal, but no one who appeals to history studied apart from dogmatic bias can deny that elements entered into the Church tradition in the time of Cyprian which went far to transform the whole character of Christian doctrine and worship, just as elements entered in the time of Damasus which went far to transform its government from an oligarchy to a monarchy that has since become a despotism. Is the one development justifiable and the other not; if so, why? Dr. Bright in his excellent book on *The Roman See in the Early Church* says: "Unprimitive ideas came in and acted as a leaven, giving it a one-sided and unhealthy exuberance, producing a ferment which disturbed the proportion of the credenda. Was a papacy a part of the original Christianity?" One might substitute for the word "papacy" diocesan episcopacy, or sacerdotal power of absolution on the part of the ministry, or the doctrine of purgatory, or the "treasury of merits" in the Church; and the teachers of various communions would immediately differ as to the "unprimitive" character of the ideas or the "one-sidedness" or "unhealthiness" of the development. Who shall decide when such teachers disagree?

To raise these questions is probably beyond the proper scope of such a notice as the present. Father Puller, however, does more than suggest them. In an Appendix (pp. 424-433) which we have found all too short, he discusses development, whether it can be rightly applied to discipline, to theology or to obligatory dogma. Here lies the crux of the whole question. Its importance was shown half a century ago in the treatises on development of Cardinal Newman and his former disciple James Mozley. Canon Gore gives much attention to it in his short but admirable book on *Roman Catholic Claims*. To our thinking this is the question which deserves to be argued out at length with full discussion of principles and wealth of illustration, while the details of the Meletian schism might have been dispatched

in an appendix. Father Puller has reversed this mode of treatment, giving his strength to the ecclesiastical minutiae, and touching lightly upon the vital principles—doubtless for good reasons.

He is more than within his rights. It is poor criticism to complain of a book excellent of its kind, because it is not something else and does not compass ends which the author did not contemplate. We are grateful for what is here given us—a learned, able and weighty discussion of important ecclesiastical questions and a complete vindication on the grounds of primitive ecclesiastical teaching and usage of all who resist the unjustifiable claims of the Roman pontiff, the Roman curia, the Roman Church and Roman ecclesiastical arrogance in all its forms.

W. T. DAVISON.

The Body of Christ: An Inquiry into the Institution and Doctrine of Holy Communion.

By Charles Gore, M.A., D.D., of the Community of the Resurrection, Canon of Westminster. London: John Murray, 1901. Pp. xv. + 330. Price 5s.

THIS remarkable book, the author tells us in his preface, is in part the result of an attempt to clear up his own thoughts on Eucharistic subjects in view of the "Round Table Conference" summoned by the late Bishop of London. Assuming such things as the belief in Christ expressed in the Nicene Creed, and the substantial accuracy of those passages in the New Testament which bear upon the institution of the Eucharist, he enters upon a thorough-going examination of the meaning and efficacy of the Holy Supper. In the present state of opinion on the subject, when so many Protestants of every type are feeling after a more adequate conception of the Sacraments, as also of the cognate ideas of priesthood and sacrifice, it is certain that Canon Gore's volume will be read with profound interest and expectancy far beyond the bounds of his own communion. Whatever comes from his pen is distinguished in a rare degree by the qualities of depth, candour, and devoutness, nor in these respects does this work fall behind its predecessors.

A preliminary chapter discusses the affinity of the Eucharist with other sacrifices, and elucidates the fundamental idea which is to be found in all sacrifice, but is expressed by the Eucharist most effectively. A good deal of emphasis is naturally laid upon Robertson Smith's conclusion that the basal idea of ancient sacrifice is that "of communion between the god and his worshippers by joint participation in

the living flesh and blood of a sacred victim". But sufficient attention is hardly paid to the fact that in the form which these Semitic ideas assume in the Old Testament the practice of a sacrificial meal cannot be proved to have been universal, and that in the Hebrew ritual the *Tsebach* is nowhere stated to have been accompanied by a meal implying communion with the Deity. Deductions from Smith's results which are so tempting to High Churchmen—to whom the very definition of the Eucharist is "a feast upon a sacrifice"—are too lightly assumed to be the simple outgrowth of Old Testament ideas.

The book's centre of gravity, however, lies in the second chapter, entitled "the Gift and Presence in Holy Communion". On the nature of the gift, which is the most important matter, there has been, as Canon Gore says, comparatively little controversy. Witnesses are called from every age and school to prove that this is the flesh or body and blood of Christ "according to a spiritual and heavenly manner". But no similar unanimity has prevailed regarding the relation of the spiritual gift to the bread and wine; and for many all hope of agreement with Canon Gore disappears when he proceeds to identify the doctrine of an objectively real presence in the Eucharist with the belief that Christ's body and blood is in some way attached to the sacramental elements "before they are eaten and drunken and independently of such eating and drinking"—from which there follows the singularly embarrassing inference that even a bad man who partakes of the consecrated bread and wine receives "a spiritual endowment of his nature". In support of this theory abundant citations may be drawn from the Fathers and the Liturgies; but it appears to us that Canon Gore as little as other writers of the same school deals adequately with the contention that, while the most ancient Fathers, when indulging in the rhetoric of passionate devotion, use language which seems to affirm the Anglican doctrine of a Real Presence, they yet in more restrained and sober passages deliberately express a very different view. Their case is really parallel to that of Scottish Presbyterians,

who, though they consciously repudiate both transubstantiation and consubstantiation, yet sing without scruple and with deep feeling Doddridge's hymn—

Hail, sacred feast, which Jesus makes,
Rich banquet of His flesh and blood.

“ Their true opinions,” as it has been put, “ are too well known for them to be misunderstood.”

Canon Gore devotes only a few pages to a criticism of transubstantiation, the reader being referred to his *Dissertations* for a fuller statement of the case. He finds the germ of this heresy in the monophysite tendency operating in the East, which, though checked by Christian instinct with regard to the person of our Lord, was unhappily allowed to prevail “ in the secondary region of the sacramental presence ”. He uses strong terms about the first form of the doctrine as violently imposed on Berengar, describing it as “ gross and horrible,” and exclaiming in tones of grave indignation against the unworthy materialism which has clung to this mediæval theory from the first, and has even been accentuated by the later developments of modern Romish theology. An outsider, however, will feel that Canon Gore's own teaching is separated from that of Rome only by the finest margin. In the one case the substance of each element is changed while its accidents remain ; in the other case it becomes something else though it remains what it was before. And Canon Gore's explanations hardly give us the needed help in shading off his position from that which we ordinarily call Romish. He speaks of the “ undefinable identification ” wrought by consecration between the body and blood of Christ and the bread and wine ; more explicitly he tells us that “ the body and blood of Christ are made present ‘ under the forms of ’ bread and wine, or in some real though undefined way identified with them ”. But for this stupendous assertion some four pages concerned with Scripture proof are thought sufficient out of a fair-sized volume. Further, the gift bestowed in the Eucharist is affirmed to be the real flesh and blood of the glorified Saviour,

the Son of Man Who has passed through death and is alive for evermore. How, then, can it be denied that the Body given to believers now is very different from that imparted to the Twelve on the night of institution? How escape the dilemma—either Christ was glorified before He suffered, or the rite celebrated in the upper room was not a true communion?

The gift and presence vouchsafed in the Eucharist Canon Gore maintains to be *spiritual*, by which is meant something more than “related to our spirits” (Jeremy Taylor). The term spiritual in this connexion signifies rather that which is “the pure and transparent vehicle of spiritual purpose,” and in this sense it is eminently applicable to the risen body of Christ. The dubious principle is affirmed that Christ’s resurrection body was no longer subservient to the conditions of space, and can therefore be present in the Eucharist in a way which is absolutely subjugated to Christ’s purpose. At this point Canon Gore offers an interesting contribution to what may be called the ontology of the subject. “It is of real importance,” he says, “that we should recognise that faith probably plays the same part in actually constituting the spiritual reality of the sacrament as the reason of man does in constituting the objects of the natural world.” The analogy is perhaps more ingenious than convincing. For the reality or activity of natural objects cannot be said to depend on my *individual* reason, while the *virtus sacramenti* (as distinct from the *res sacramenti*) is certainly dependent on my personal faith, and has always been held to be so. Besides, it is difficult to reconcile the statement made earlier in regard to the grace of baptism (but which *a fortiori* holds good of the Eucharist), that “it must be conceived as given irrespective of the state of mind or condition of faith of the receiver” (p. 74), with the later assertion that for one who is altogether outside the faith of the Church “the spiritual reality cannot be said to exist” (p. 150). Faith must be either an essential or a non-essential element in the case; under no circumstances can it be both.

The third chapter, which treats of the Eucharist as a sacrifice,

raises questions of vast historical and dogmatic importance. How soon did the Church pass from the simpler conception of the Supper as a sacrifice—in the sense that it implies the offering of the gifts by the congregation and is analogous to the sacrifices of prayer, etc.—to the ominous notion that it is sacrificial in the sense of cleansing the conscience and atoning for sin? The mere fact that from the beginning the Eucharist was called a sacrifice proves nothing; the same term is applied, inside the New Testament, to the bodies, thanksgivings, and obedience of believers. Canon Gore, however, holds that the abolition in Christ of any further need for propitiation is not equivalent to the abolition of sacrifice, and that the New Testament is the guide of later opinion in regarding the Church as an essentially priestly body with her own oblations to offer. But his statement passes without a single discoverable mediating link of argument from an examination of the spiritual sacrifices of the New Testament believer to the assertion that the Eucharist is the corporate expression of the sacrificial life of the Church as an organised body (p. 171). It is true that Canon Gore holds that consecration does not effect any renewal of the sacrifice of the Cross, and is even inclined to restrict the application of the word *propitiatory* to the Eucharist as indiscreet. But when he goes on to discuss the connexion between the earthly and the heavenly offering, it is difficult to believe that his argument is always controlled by the reasonable interpretation of Scripture and experience. The Church's sacrifice, we are told, derives its value from its being offered on the heavenly altar of Christ's perpetual self-presentation. And in this connexion Canon Gore, with other High Church theologians, builds what many will think an altogether extravagant superstructure on some expressions used in the Epistle to the Hebrews. That Epistle his party has always regarded as being of special importance for their doctrine of the Eucharist. It teaches, according to Canon Gore, that it is at His entrance into heaven and not upon the Cross that Christ accomplishes His atonement for us; while we Christians belong to, or rather constitute, the

temple or house of God in which Christ offers Himself (this last assertion, singularly enough, being based upon Heb. iii. 6). It is easy to see how from these positions the inference may be drawn that "the earthly Eucharists are to be viewed simply on the background of Christ's heavenly action," and that the oblation of the sacrifice of Christ is not limited to heaven, but is perpetuated on earth in the celebration of the Eucharist. In support of these conclusions appeal is frequently made to Prof. A. B. Davidson's *Commentary on Hebrews*, and it would be interesting to know that eminent scholar's opinion of certain of the inferences drawn from his words. A reference to the passages cited from that commentary in this volume shows that in at least one case Canon Gore makes Prof. Davidson's language bear far more than it was ever meant to carry.

At various points in the course of his argument Canon Gore is obviously desirous of dissociating himself from the sacramental doctrines of the extremers Anglicans. We have already seen how clearly, though not, perhaps, very consistently, he affirms the relativity to faith of the spiritual gift conferred in the Sacrament. While maintaining an objectively real presence, he refuses to conceive that presence as localised. He would grant, apparently, that Christ's discourse in John vi. does not refer directly to the Eucharist, while holding—what is indeed true—that our Lord there expounds the facts and laws, so far as they can be conveyed in human language, which the Eucharist expresses far more effectively. He repudiates the notion that the Church, or individuals in virtue of their belonging to the Church, can through the Eucharist exercise even in part the atoning power for sin which Christ exercised. He protests that it is only by descending to a view of sacrifice which is less than Christian, that we can believe that "non-communicating attendance" implies participation in Eucharistic benefits, and he condemns the worship of the consecrated elements apart from actual communion. He rejects unhesitatingly the theory held by some Anglicans that the Eucharist contains some real presence of the flesh and blood of Christ,

not as they are in His glorified humanity, but as they were when He was dead or dying upon the Cross. He denies the hypostatical union between the Saviour's manhood and the elements. He speaks some plain words about the defects of mediæval authority, and goes so far as to lay down the principle that ecclesiastical authority, as such, can never be regarded as absolute or final "except when it can justify its action or utterance by the appeal behind itself to the word of God". The precise range and import of these concessions to a less magical theory of the Sacrament it would be difficult to estimate. At times it is plain that the writer has doubts as to the effect of his words. Still, while putting forward his views in the most courteous and conciliatory style of controversial argument, at no point does he veil his meaning under the garb of ambiguity or reserve.

Much might be said of the more general considerations suggested by the perusal of this singularly impressive book, of which the limits of space have constrained us to give only a brief *résumé*. For one thing, in such works as this the appeal to Scripture is somehow felt to be secondary. Their arguments carry us into another world of feeling than that of the New Testament. We cannot but remain convinced that had our Lord's words of institution been interpreted by the Apostles as affirming the Real Presence of His body and blood in the Elements, they would have taught that doctrine with the same explicit directness as they use, for instance, in proclaiming the forgiveness of sins through Christ's death. After all, only one of the Apostles describes the Lord's Supper, and he in no more than one Epistle. Again, the appeal to the Fathers seems invariably to result in a great deal of *ex parte* quotation, together with the almost complete neglect of passages unfavourable to the appellant's theory. Despite Canon Gore's remarks on the subject, have Anglicans ever fairly faced the language used by the Fathers about the change produced by consecration in the water of baptism, and learned the caution which it suggests in our interpretation of similar patristic utterances regarding the bread and wine?

There are many, and their number is growing, who will sympathise with Canon Gore in protesting against a merely *symbolic* or *didactic* conception of the Eucharist. They believe that when Christ gives us the symbols of His flesh and blood He gives us Himself. They believe in the Real Presence of Christ *in the sacrament*—which is a transaction between persons—though not in the bread and wine. But they feel that such doctrines as are set forth in this volume—be the spirit of the writer never so devout and sincere and profound—are incongruous with the simplicity of the New Testament, and infected with elements which are less than Christian. That any theory can adequately represent the meaning of the Eucharist, or interpret completely all that it does for the faithful soul, is too much to believe. Its very existence proves that Christ meant by it far more than words could ever have expressed, or than can ever be stated in propositions. His design was “to *give* us in a symbolic act all that His death secures for us”. And we cannot but think that on page 280 of the volume under review there stands a sentence which might with great justice be applied to Canon Gore and the party of which he is rightly regarded as a distinguished ornament—“it is indeed wonderful how Christians can prefer to trust a very fallible logic of sacramental presence rather than the manifested intention of our Lord”.

H. R. MACKINTOSH.

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**Dionysius of Halicarnassus' Three Literary Letters:
Greek Text, edited with Translation, etc.,**

By W. Rhys Roberts, Litt.D., Professor, etc. Cambridge: University Press, 1901. 8vo, pp. 230. Price 9s.

AN excellent edition of *The Three Literary Letters of Dionysius of Halicarnassus* is the most recent work of a careful and elegant scholar, Dr. W. Rhys Roberts, who has previously edited *Longinus on the Sublime*. It contains the Greek text, revised by the aid of the important Paris MS., 1741; collated for this purpose by the editor himself; as also an English translation, a facsimile page of that MS., notes, glossary of rhetorical and grammatical terms, bibliography and introductory essay on Dionysius as a literary critic. That writer was also a historian; but posterity has refused to take him seriously in that character. His work on early Roman history was the main product of twenty-two years of his life, during which he was resident at Rome. These years end in B.C. 8.

Of the twenty books to which it extended only about half, and that the earlier half, survive. The converse of this would probably have been far more helpful to the historical student; since the *rationale* of the earlier portion depends upon that comparative method, which, although, as we see in *The Politics*, it fell within the wide range of Aristotle's mind, yet had died out in the Dionysian period. The whole history covered the period which Polybius skips or takes for granted.

The importance of Dionysius as a critic lies in the fact that he flourished at the time when Greek and Roman literature stood consciously face to face. His avowed profession in the capital of the world was that of a teacher of rhetoric. He educated, that is, young men as public speakers. But

the fact that the greatest models of public oratory had now become national classics alike among the Greeks and Romans (Demosthenes, Lysias and Gaius Gracchus are familiar examples) tended to a close alliance of the *rhetor* with the *grammaticus*, or literary man proper. Dionysius crowned these joint pursuits with the ambition and the achievements (at any rate as regards the contemporary public) of a historian. Many rising Roman public men were among his pupils and professional clients; while his history addressed itself to the patriotic pride of the Latin race. He flattered that ascendancy of Rome over the nations, by which he profited.

Our editor quotes a remarkable and characteristic passage from Dionysius, *de Antiq. Orat.*, textually in the note, and translated in the English text. It seems to the present writer that our editor shows something less than his usual felicity in his version of it; and in the following quotation of it from pp. 34, 35, a few changes of phrase, indicated in italics, have accordingly been hazarded:—

“I believe” (says Dionysius) “that this great revolution (*sc.* the reversion to the Attic models) was caused and originated by Rome, the mistress of the world, who drew all eyes upon herself. The principal agents were members of the ruling classes of Rome, distinguished by their high character and by their *seriously earnest*¹ conduct of public affairs, and highly cultivated men of *genuine*² critical instincts. Under their administration the *moral*³ elements in the commonwealth have

¹ ἀπὸ τοῦ κρατίστου occurs several times in Polybius, where Liddell and Scott note it as bearing the above sense. The editor renders it somewhat vaguely “excellent”. The random selfishness of party spirit or personal interest, which had marked the governments of the hundred years of civil war, is probably indirectly rebuked.

² γενναῖοι, “lofty” (ed.) seems rather too highly pitched for the studied, perhaps affected, moderation of Dionysius.

³ τὸ φρόνιμον, Dionysius uses language of an intellectual cast in this, and in τὸ ἀνόητον and νοῦν ἔχειν, which follow. But there is little doubt that he meant to stigmatise thus leniently what were really moral delinquencies. The *régime* of Augustus was, by all his admirers, voted highly moral: *cf.* Hor., *Ep.*, ii., 1, 2, “armis tuteris, *moribus* ornes,” and earlier, among the Julian laws, were some intended to vindicate the ethical elements of society against their utter prostration in the previous struggles: see Mommsen, *History of Rome*, iv., pp. 545-558, English trans., ed. 1868.

grown still further in strength, and *the unthinking* have been constrained to be *reflective*. Accordingly many important historical works are written by men of our day, and many specimens of civil oratory of *superior merit*¹ are produced, together with philosophical treatises of no mean order. . . . And since so vast a revolution has been effected in so short a time, I should not be surprised if that *recent party-spirit fertile in senseless speeches*² failed to survive another generation."

The notes below seem to vindicate the above alterations.

It remains to indicate, where possible, the facts to which the above language, mostly vague and general, seems to point. Probably Dionysius, if asked to whom or what he referred, would have put foremost the genius shown by Julius Cæsar in literature and science, as instanced in his work *de Analogia* and his reform of the calendar.

The "specimens of civil oratory" and "philosophical treatises" dwelt upon with encomium suggest Cicero and perhaps reach back to Varro. Nor need we exclude Lucretius, whose grave earnestness as a philosophic expositor is independent of the accident of his metrical medium. It is more difficult to justify the ascription of "many important historical works" to "men of our day" (τοῖς νῦν); which, taken strictly, should mean men living when the words were written; and can hardly be understood so elastically as to include Julius Cæsar or even Sallust. There were men living who pursued research, and there were, if we may coin a word, historiasters. But the men who were given to research wrote no histories, reserving their lucubrations for a learned clique; while the men who affected history eschewed research. They wrote merely for the vulgar many—mere feuilletonists who

¹ χαρίεντες, "graceful" (ed.). The word is here doubtless intended in its literary sense, which inclines to the passive aspect, "regarded with χάρις, i.e., by critics or commentators, rather than "showing χάρις in themselves". So commonly with the Scholiasts, αἱ χαριέστεραι mean the copies or editions of superior merit.

² ὁ ζῆλος ἐκείνος τῶν ἀνοήτων λόγων, where cf. on the phrases noticed in n. 3 *sup.* Dionysius speaks here a little more definitely, and presumably refers to the publication of speeches as partisan pamphlets, which was a frequent literary feature of the period of Dionysius being at Rome. ζῆλος thus means not merely party-spirit in the abstract, but its practical ebullition in this form.

strung together current anecdotes of eminent persons and sugared them with romance. Possibly by being thus "to the virtues very kind," of Alexander Polyhistor, for example, Dionysius intended indirectly to magnify himself and his own *opus magnum*. Anyhow his eulogy of contemporary historians sounds like a tap on an empty barrel. The "great revolution" in taste, referred to in the first sentence of the above quotation, was a promising fact which remained barren of fulfilment. There was such a tendency in the last half century B.C. But the establishment of the empire disguised in republican forms under Augustus involved a revolution in politics which devoured most of its own children. Thus, of these earlier Atticists, Asinius Pollio appears to have been the only one actually left, unless we reckon Maecenas, as perhaps we may, as a sort of sleeping partner.

The absence of positive reference by Dionysius either to Cicero or any other Latin writer, is well discussed by the editor in his estimate of his author "as a literary critic". The editorial work is consummate throughout. Of course in so much translation one comes across a rendering over which one hesitates with poised pen and notes a query in the margin. Of some such, examples have already been given. A few others may be taken. In the "First Letter to Ammæus" the author is arguing against any indebtedness of Demosthenes to Aristotle, and says (pp. 74-5) that the date of a certain event *ἐκ τῆς κοινῆς γίγνεται φανερὸς ἱστορίας*, "is clear from known facts," being the editor's version. Is it not likely that some definite current historical authority is intended by the term *κοινὴ ἱστορία*? On p. 112 the term *αὐθέκαστος* is rendered "severe," applied by Dionysius to Thucydides. Probably "downright" would more closely represent the epithet, a man who, in our homely phrase, "called a spade a spade". On p. 116 the contrast of beauty in Herodotus and Thucydides is given as *τὸ μὲν Ἡροδότου κάλλος ἰλαρόν ἐστι, φοβερόν δὲ τὸ Θ.*, rendered "the beauty of Herodotus is radiant, that of Thucydides awe-inspiring". For the former one might prefer "genial" without offence. On p. 120 (criticism of Philistus) the phrase *κατὰ τὴν ἐρμηνείαν*

appears by some accident to have no English equivalent in the version on p. 121. But none of these can be reckoned a serious blemish. And wherever it seemed at first sight that a positive slip had been made, on turning to the "Notes" (which form a separate section, pp. 161 f.) we find a redeeming explanation, *e.g.*, on τῶν δέκα φυγαδικῶν τριηρῶν (p. 58) rendered "the flying squadron of ten galleys," the note remarks that "galleys manned by refugees" is what the Greek seems to suggest, adding a reference to Demosthenes (*Philipp.*, i., 25), whom Dionysius purports to be quoting, and whose epithet is ταχειῶν. The notes and glossary follow the "Three Letters" only, whereas the bibliography includes the whole of the known works of Dionysius.

A writer in the *Quarterly Review*, No. 384, pp. 407 f., in order to exalt the merits of Longinus, finds it necessary to depreciate Dionysius, whom he describes as "a pure critic and a critic of the secondary order, little better indeed than a grammarian. . . . A great history, a magnificent oration, . . . were to him mere exercises in rhetoric, the results of the mechanical application of mechanical rules. A critic was one who knew these rules, and who had to decide whether they had been followed." Dr. Rhys Roberts has put in the power of any classical reader to refute this unjust and depreciatory estimate.

HENRY HAYMAN, D.D.

The International Critical Commentary on Proverbs.

A Critical and Exegetical Commentary on the Book of Proverbs.
By Crawford H. Toy, Professor of Hebrew in Harvard
University. Edinburgh: T. & T. Clark, 1899. 8vo, pp.
xxxvi. + 554. Price 12s.

THE long delay in the appearance of this review is entirely due to the reviewer. Delay, however, has enabled him by the use of Professor Toy's commentary, in teaching and private study, to appreciate the sound and thorough work on which the volume is sustained, and its high value alike to teachers and students of the Old Testament.

The qualities required in a commentator on Proverbs are many and various. First of all, the text of the book is frequently uncertain; it needs a thorough revision, and in places it urgently tempts to adventurous emendation. A large number of modern efforts in this department have to be estimated, not to say checked; and there is not much ancient evidence to go upon. Again, the historical problems are many, and there are no definite historical allusions—as in other books of the Old Testament—by which to solve them. The critic is thrown back upon his knowledge both of the history of the language, and of the history of the social life and thought of the people. It is a question of general expertness in the language and religion of Israel, and a commentator wanting in this would be speedily found out. Again, the popular and human spirit of the book, as well as the late date of the bulk of it, demand comparisons of its teaching with the common wisdom and philosophic tendencies of other nations. Justice must be done to the native possibilities of Israel's own wisdom; vigilance has to be exercised

for the appearance of symptoms of foreign influence. And besides, in the general appreciation of the spiritual attitude and force of the book, independence as well as courage of judgment are required, in order to avoid not merely that indiscriminating applause of its value which has characterised a school of exegetes at one extreme, but the infection of those prejudices against its ethical standpoint which have recently too much prevailed among us.

Of all these qualities the commentary bears ample proof. It is on the whole an original and sound work; and must form the basis of future teaching on the subject in our language. The questions discussed are such that difference of opinion on most of them will always be inevitable, but Professor Toy's statement of his conclusions is moderate enough, and his grounds for them are sufficiently strong to compel respect and serious consideration.

In his criticism of the text Professor Toy shows an example—much needed in these days—of moderation. There are no wild conjectures, no exhibitions of critical athletics where the state of the text renders reasonable emendations impossible. Only sometimes Professor Toy seems to me to yield unduly to the fashion of making a regard for rhythmical symmetry the cardinal rule in reconstructions of the text. Most oriental art avoids absolute symmetry; upon so elastic an art as that of Hebrew rhythm—especially since we are so ignorant of the laws which governed it—it is hazardous to trust this rule at any time, but positively fatal to enforce it when it is opposed by the main ideas of the context. That Professor Toy appreciates the danger is shown not only in his general remarks on rhythm on page 9, but in his rejection of Oort's emendation of Prov. ii. 8, by which a mechanical parallelism is secured at the expense of the general sense of the passage. Yet on iii. 12, he adopts a reading because it is "more appropriate" than that of the received text, although the latter has all the textual evidence in its favour. He admits that Hebrew writers may have taken license in varying metres (pp. 117, 123, *cf.* 120), yet from xxvii. 14, he throws out the emphatic and picturesque *early in the morning*

on the ground that "it mars the rhythmical symmetry". For the same reason lines are omitted, it seems to me unduly, in i. 22, 23, 27. One thing is to be admired in Professor Toy's treatment of the rhythms; he has discarded the very misleading terms, "dimeter, trimeter, tetrameter," etc., and introduced "binary, ternary, and quaternary". In face of the easy zeal for investing the order of verses in the interests of a rigidly logical sequence, his re-arrangements are few. From the variety of arrangements proposed by different authorities for several passages, one sees that what they call a question of logic is for the most part a question of taste; and feels that the less logical order of the received text may, after all, really represent the taste of the writer to whom logic was never a primary consideration. Where modern authorities differ so much in their opinion of what logical sequence is, the received order may easily have been the original.

Professor Toy's translations are so careful and so generally good that I hesitate to call attention to a few which seem to me inadequate. On page 29, *indifference* is too weak a rendering of משובת: in the latter there is surely positive *aversion*: it can hardly be synonymous with שלות in the parallel clause. Etymologically and by practical use by Hosea and Jeremiah the element of wilful apostasy seems clearly proved. Nor can *kindness* ever be an adequate rendering of חסד, of which, in its religious applications, fidelity to an engagement, or at least a relation, appears always to be a content. Therefore, חסד is not, as Professor Toy says, complementary but parallel to נחמ, with which it is so often used. On the keywords of the book in ch. i. 2 ff., השכל is more than *wise* conduct: it is a pregnant term, containing the sense of conduct which profits or succeeds, and is better rendered by prudent. צדק is more than *justice* and is not properly "a forensic term"; the Revised Version *righteousness* is distinctly better. The title to xi. 29, *stinginess*, is far from covering Professor Toy's own exegesis of the verse.

Equally few, in my opinion, are the objections to Professor Toy's expositions. To that of the Old Testament use of the

word *fear*, p. 10, might be added a reference to Psalm xix. 9, *the fear of the Lord is clean*: a consciousness of the distinction of Israel's reverence for God from the superstitions of the heathen under which so many unclean things found refuge. Ch. xiv. 4—

“ *Where there are no oxen the crib is clean* :

But abundance of produce comes by the strength of the ox ”— is one of two or three proverbs, in which it seems to me Professor Toy has been turned from the natural sense by unjustifiable linguistic scruples. I do not think the sense *physically clean* is precluded by the evidence he quotes, and the general meaning thereby obtained for the passage is natural and worth emphasis; you may get a cleanness and absence of trouble by dispensing with certain things in life, yet progress and wealth are impossible without these and the worry they bring. Beside this, the meaning which Professor Toy derives from the Proverb—and only through an unsupported change in the text—is flat and unprofitable. In the exposition of v. 3-6 Professor Toy asserts that “in the Old Testament . . . it is only men that are had in mind, the moral independence of women not being distinctly recognised”. That is surely far too strong a statement. It is supported by this other; that “the only addresses to women as such in Old Testament are Isa. iii. 16-iv. 1, and Amos iv. 1-3”. But there are also Isa. xxxii. 9 ff., Prov. xi. 16 (where women's influence is not confined to the family) 22, xii. 4, xxi. 9, 19, xxvii. 15, and above all the picture of the virtuous¹ woman in xxxi. 10 ff., where, as Professor Toy himself admits “woman is regarded by the author as an independent individual, not merely as an appendage to her husband”. One might also quote the treatment by historical writers in the Old Testament of individual women. And is not Wisdom itself pictured by the sages as a woman? In connection with this subject I may introduce an interesting analogy of what Dr. Toy has justly pointed out: viz., that the sinful woman depicted in the Proverbs is a wife, and that unmarried sinners of that kind are not mentioned by the writer. Among the

¹ In the braver and more general use of that term.

Christians of Lebanon it is to-day exactly the same form of immorality which prevails. There are no unmarried women unchaste: any immorality is that of wives, either widows or those whose husbands like the woman of Proverbs have left home for a time on business.

Professor Toy's depreciation of the Proverbs' regard for the moral independence of women is not the only depreciation of the teaching of the book which is found in one part of his commentary and qualified or corrected in another part. On p. 27 (on i. 24-31) he says that "the discordant note in the announcement of retribution is Wisdom's mockery of the wretched sufferer," and implies that the writer does not feel sympathy for the sinner, or adequately provide chances for him. But on p. 28 this latter statement is corrected: "If it be asked, What room is left here for repentance? the answer of the sage is that the offenders have had ample opportunity to amend their ways and have refused to change". But Dr. Toy might have added that throughout the whole of the Prologue Wisdom is represented as coming down to man's level to seek the sinner, and that the voice of her appeals is full of yearning and urgency. Wisdom is represented as not only nor mainly declaratory or judicial, but as full of anxiety to serve the simple and to turn the sinner from his ways, while her mockery of the impenitent which Professor Toy calls a discordant note is but that irony exhibited by life and providence towards the wilfully apostate, which every moralist with his eyes open has admitted and emphasised. To me these touches are proofs of the strength of the Book.

As for the whole temper and attitude of the teaching of Proverbs, I feel that hardly sufficient justice has been done by Professor Toy to its idealism and its passionate urgency. Dr. Toy has indeed admitted more than once the presence of ideal elements—that the morality enjoined is not (as a recent writer in the *Spectator* maintained) merely prudential, but that the "sages believed in the value of right in itself" and that "an ideal element is introduced by the identification of wisdom as the will of God, which is held to be the absolute right, and by the personification of wisdom as God's first

creation and intimate friend. In certain passages (as for example ii. 10) they appear to reach the ultimate moral conception, namely the ethical union of man with God conceived of as the moral ideal. These considerations must modify our judgment of what seems to be a baldly prudential scheme of ethical life" (pp. 54, 55). This is true, but it does not seem emphasised in due proportion. Instead of "modifying our judgment" of the prudential appearance of the teaching of Proverbs, the ideal elements in the book should reverse such a judgment, and the warm, sometimes passionate, presentation of them should stir our hearts to admiration of the idealism of the teaching of the sages as its most vital nerve and beautiful feature. I know that the question is partly one of taste and temperament; but for myself I feel, that the way in which Wisdom, the first born of God, is represented as descending to the level of men, seeking them and urgently pleading with them, the fashion in which she is pictured as a woman full of beauty and tenderness, and the call to affection and enthusiasm in the pursuit of virtue—*say that wisdom is thy sister and gain the friendship of understanding*—that these are the real essence and spirit of the book, and render its teaching much more evangelical than anywhere appears in this commentary. But as I have said, Dr. Toy does not overlook such elements, and the sole defect, if defect it be, in his treatment of them is one of proportion.

GEORGE ADAM SMITH.

Beweis für das Dasein Gottes.

Von Dr. Paul Schwarzkopff, Professor zu Wernigerode. Halle und Bremen : C. E. Müller ; London : Williams & Norgate. 8vo, pp. vii. + 118. Price 2s.

Modern Natural Theology, with the Testimony of Christian Evidences.

By Frederick James Gant, F.R.C.S., etc. London : Elliot Stock. Crown 8vo, pp. xii. + 151. Price 2s. 6d.

DR. PAUL SCHWARZKOPFF, Professor of Theology at Göttingen, published a few years ago an interesting study of *The Prophecies of Jesus Christ*, and dated his preface from Wernigerode. The book was noticed in this Review (by Prof. Dods) in 1896, and again briefly in 1897 on the appearance of the English translation. A promised continuation or expansion of the study into a work four times as large, covering the whole subject of "the Revelation of God in Jesus Christ," has not yet, so far as we know, been published. Now the reader meets again the name of Dr. Paul Schwarzkopff, and again the name Wernigerode. But, judging from various indications, one conjectures—it is only a conjecture—that the author of the short book now before us may be the father of the Göttingen theologian.

The author confesses that he is defending what for the moment is an unpopular cause, when he calls attention to intellectual proofs for the being of God. Perhaps we may say that he is not very deeply committed to intellectual lines of argument. Of the four proofs he names, he finds the last—what he calls the "Christological Proof," *i.e.*, the revelation of the love of God in Christ—much the most valuable, both

in its contents and in its evidential strength. Still, he thinks that he has found an antecedent argument, and that it may be serviceable in dispelling prejudices which hinder "cultivated doubters"—one recalls Schleiermacher—from attending to religion. He further refers in his preface to two other recent writers—Profs. Bollinger and Didio—who have been occupied with Theistic proofs. He claims them as comrades, and expresses a good deal of sympathy with their work.

The first and main part of Dr. Schwarzkopff's argument is a cosmological proof, more akin to Lotze's thought than to that of any other prominent writer. Dr. Schwarzkopff is anxious to legitimate himself in view of Kant's "irrefutable discovery, that we men can attain to knowledge only within the limits of our experience". He thinks he escapes from the full ban of Agnosticism—which Kant imposes at least on the speculative intellect—by arguing in the first place not for a transcendent but for an immanent God, as implied in the world of our experience, and then, secondly, urging that we have reason to regard this immanent Being as also transcendent, since every cause is transcendent to its effects. But Kant has to be met on another point. Has our argument any basis? Do we know reality ("things-in-themselves") at all? (Kant would certainly call this the same question over again.) It is argued (after Lotze?) that in the immediate consciousness of the *Self* which we possess in feeling we know reality, and know it as acting, and as acting in time, but also know it as subject to compulsion from without in the domain of knowledge. Therefore the soul, and causation, and time, and an external world, are all realities, given or involved in immediate experience. Kant, it is held, was wrong in denying what these statements assert, but he may have been right in regarding *Space* as subjective. Something must exist besides ourselves, but it need not exist beside us in space save for our own mode of perception. Apart from that, God is already proved as the Great First Cause, while He is also (Lotze) the principle of communication between the various real substances or monads which—on the analogy of human consciousness—

compose the real world, filled with an inner life of their own, if in most cases less intense than man's.

This is a purely empiricist Theism. It is untouched by idealism. The ontological argument is dismissed with scorn; God is not a "Gedankending". The author's Theism is untouched even by intuitionism (unless in morals); and that is more unusual. Is it not an unsophisticated type of empiricism which finds necessary connexion as well as sequence in causality? And is the author not somewhat arbitrary in deciding what to accept from Kant and what to reject? Perhaps we might show him to be self-contradictory. Still it is probable that every thinker must accept much from Kant, but must also—in the interests of religion, and for other reasons—correct him in much. The line is hard to draw; and Dr. Schwarzkopff's drawing of it provokes thought if also dissent.

There follows a "teleological" proof in "confirmation" of results reached. This deals largely with the difficulties caused by pain and death, but does not touch the problem of moral evil. Next comes a "moral" proof, and lastly the "Christological". The author himself seems to feel that he has less that is novel to say on these latter points. He adds an appendix on Immortality, and one repelling the arguments for the "subjectivity" of time and causality stated by a recent Kantian, Deussen, who (apparently) is of those who take the categories to be "brain functions" (p. 118). We may be pardoned for adding that the somewhat ostentatiously elegant Roman type used is trying to the eyes.

Mr. Gant is a surgeon of distinction, who has published repeatedly both on professional topics and on questions of religion and theology, discussing these latter from the point of view of a Christian and High Churchman. His present tract, like Dr. Schwarzkopff's, includes, along with Theistic arguments, an appeal to Christian revelation. But, unlike the German writer, Mr. Gant firmly maintains the old doctrine, that these are two distinct subjects, and that

Natural Theology is conclusive in itself, apart from any confirmation in the person and teaching of Christ. The most striking thing in the book is its teleological statement. The author's knowledge enables him to show by forcible instances how extraordinary are the adaptations found in every living organism. At the same time he thoroughly accepts Darwin's views, and occasionally quotes Spencer (on points of evolution). He therefore takes the position that evolutionary process does not subvert Theism, but even confirms *the old form* of the Design argument. It is also of interest to notice that this Christian and orthodox man of science frankly disclaims the attempt to show that Genesis i. is scientifically exact. Unfortunately, the discussion of the Christian evidences is too fragmentary to be of service. One feels this especially when objections are given in greater detail than the replies to them. The author's own delight in the doctrine of the God-Man robs historical difficulties of all weight for him. But others may not be able to set them aside so lightly. At any rate, if they are to get no direct answer, why state them?

ROBERT MACKINTOSH.

Das Evangelium der Wahrheit. Neue Lösung der Johanneischen Frage.

*Von J. Kreyenbühl, Doctor d. Philosophie. Bd. I. Berlin :
C. A. Schwetschke und Sohn; London: Williams & Norgate,
1900. 8vo. Pp. 752. Price M.20.*

THIS ponderous volume is a remarkable instance of mis-directed energy and ingenuity. The author, who is a specialist in philosophy, feels that he must make some apology to his brother philosophers for turning his attention to a question of theological criticism. It is evidently a condescension of no small degree on his part. But he can easily justify his procedure. The Fourth Gospel is, after all, "one of the most important documents of the true, philosophic spirit" (p. 31). Of course the philosophical world cannot be expected to trouble itself about questions of New Testament Introduction. Whether the Fourth Gospel was written by the Apostle John, whether it is historically a trustworthy writing—these are problems of little value for the philosopher (p. 21). His concern is to take part in "the liberation of Christianity from the historical forms of the Church, and the introduction of a Christianity thus purified and emancipated as the highest power for transforming the process of culture into a process of redemption" (p. 22).

Baur is singled out for special praise as having attempted to interpret the Fourth Gospel from the philosophical standpoint. He understood far more clearly than modern theologians (of whom Harnack is evidently regarded as a typical representative) the essential meaning of the Christian Gnosis or philosophy of religion. For this Christian Gnosis is the transformation of the world process into a process of re-

demption. Baur recognised and proved the unity and continuity of all the phenomena in this department from the Fourth Gospel down to Schleiermacher and Hegel. But Baur did not go far enough. He only reached the point of showing that the author of this Gospel had subordinated the history to his favourite conception of the Logos as the absolute principle of life which was unfolded in the life of Jesus and His Messianic activity. He left unsolved the problem as to the author, the relation of the Gospel to Gnosticism, and so its position in the history of the Christian Church (pp. 26, 28). Baur's successors in the critical school have not carried the question any nearer solution. It remained for our author, as a philosopher by profession, to grapple with the problem, and he does so with the utmost self-confidence. He promises that his philosophical treatment will rend the veil which ecclesiastical manipulation has hung over the question. It will rescue this Gospel from the jurisdiction of the New Testament Canon and "give it its true place in that great development of Christian Gnosticism which has for its complete purpose the making of that absolute religion of redemption which has arisen in Christianity to be the principle and foundation of a new scientific view of the world and a new and scientific shaping of life" (p. 30). But the investigation is to be itself a contribution to the true philosophy. The author's sole interest is the promotion of what he calls "positive personalism" (*Personalismus*). One thing is needful for our distracted generation, "entrance into one's self, clearness regarding one's self and the dominion of a will which thrusts back into their menial position those slaves to the regulations (*Ordnungen*) of culture who have become masters" (p. 53).

Kreyenbühl comes to close quarters with the problem by examining the evidence of Irenæus, Papias and Polycarp for the Fourth Gospel. His treatment of Harnack's weighty arguments for the value of the testimony of Papias is thin and superficial. His method of estimating quotations from the Gospel betrays ignorance of the habits of thought which prevailed in the Early Church. A notable instance of this is

his discussion of the reference to John xiv. 2, found in Irenæus, v., 36, 1 (pp. 61-62). We have the first foreshadowing of his own theory in a sentence in which he charges Holtzmann with a complete misapprehension of the situation in placing Gnostic testimonies to the Fourth Gospel merely on the same level as those of the ecclesiastical tradition. This is "one of the most cardinal errors of which scientific investigation has been guilty in the Johannine question" (p. 83).

After this warning and a preliminary discussion of the assertion of Eusebius that Basilides had written twenty-four books εἰς τὸ εὐαγγέλιον, books which our author believes to have been a commentary on "John," we are not so surprised to learn that this gospel "came to light for the first time in those heretical circles" to which Basilides belonged (p. 90). Nay, more. The reason why Irenæus takes such pains to claim apostolic authorship for this writing is that he may rob the Gnostics of a very formidable weapon which they had the right to call their own. It is none other than that εὐαγγέλιον τῆς ἀληθείας which, as Irenæus informs us, the Valentinians had composed (p. 120). But here a difficulty confronts the theory, What is to be made of the Johannine *Epistles*? It would certainly require some audacity to assert that they are Gnostic in their fundamental character. Therefore the conclusion drawn by Kreyenbühl from some very far-fetched reasoning is that the Gospel and First Epistle take wholly opposite standpoints, that in fact the writer of the Epistle controverts the evangelist in the most direct fashion. A criticism which reaches this particular result is capable of anything. Hence we are not surprised to find that Kreyenbühl, after a lengthy discussion of Christian Gnosticism in immediate connexion with Simon of Gitta whom he regards as its founder, discovers in one Menander of Antioch, a disciple of Simon's, the long-lost author of the Fourth Gospel (p. 368). *Ex uno disce omnia.*

H. A. A. KENNEDY.

Die Bergpredigt (Matt. v.-vii., Luke vi. 20-49), quellenkritisch und begriffsgeschichtlich untersucht.

Von D. C. F. Georg Heinrici. Leipzig: Verlag der Dürr'schen Buchhandlung, 1900; London: Williams & Norgate. Price 1s. 9d. net.

THIS is No. II. of the author's *Beiträge zur Geschichte und Erklärung des Neuen Testamentes*. It is a book of eighty-one broad pages and makes stiff reading, but it amply illustrates the qualities of the author as a careful and constructive student of the New Testament, in particular of the Synoptic Gospels. His main purpose in the *Bergpredigt* is to test what may, for brevity, be called the *literary* (as distinguished from the *oral*) theory of the origin of the Gospels. The test is applied within the limited, yet, for the purpose, sufficient area of the Sermon Logia (Matt. chaps. v.-vii., and Luke vi. 20-49) and the result is that the theory of literary dependence, whether of the one evangelist upon the other or of both upon a common source, falls short of the facts. The general negative moral is: *Ex uno disce omnes*. Mark comes into the discussion only incidentally in so far as he offers parallels of the Sermon Logia, and those who are impressed with the author's argument as regards the relations of Matthew and Luke will probably suspend their judgment on the total bearing of his criticism until they see it applied with equal exhaustiveness to the relations of Matthew and Mark. Within its range the *Bergpredigt* is a sequel to the author's *Entstehung des Neuen Testamentes* (1899) and starts from the general position that a consideration of propagandism of the Primitive Church throws a direct light upon the origin and characteristics of our Gospels. There is of course nothing new in saying

that the Gospels both grew out of and in turn supplied the material for the early preaching. They were not primarily a means of information but a means of faith (Rom. x. 17). But the great difficulty of the literary problem and the dissonance of the "results" make it perhaps specially desirable just at present to make a clean sweep of the literary theories and lay again the foundation of the essential and religious unity of all the Gospels (John included). The elements of this foundation may be stated as follows: (1) The need of the world to know what Jesus did and said. (2) The preaching of those who were eyewitnesses and servants of the Word: (3) The memorable style of speech used by Jesus—Gnomes, Apophthegms, Parables, Parallelisms, Antitheses. (4) The desire of the preachers to be accurate and at the same time meet the needs of the hearers. (5) The freedom in the treatment of the material due both to the latter desire and to the individuality of the preacher or his reporter. (6) The confirmation of 4 and 5 in the well-known testimony of Papias in Eusebius (*H. E.*, iii. 39, 15) regarding Peter and Mark, and Matthew's collection of Logia. Heinrici would maintain that, even apart from the testimony of Papias we have in Luke i. 1-4, an accurate description of the soil in which alone products like our Gospels (especially the Synoptics) could grow. Each evangelist is a collector of the deeds and sayings of Jesus. He may know and use documents (Luke), but the particular theory of literary dependence that seems illustrated by one paragraph in a Gospel is confuted by the next. Substantially identical sayings or groups of sayings, found in different connections in two Gospels, would naturally be accounted for by the theory of a common literary source *plus* the individuality and separate purpose of each evangelist. But the theory of the common document, however natural, is not necessary and it does not cover the facts. Take any practically identical group in the Sermon, as in Matthew and Luke, notice in both reports the characteristic compactness and rhythm of the sentences. You could not say from the passages themselves which is nearer the original. But

suppose it is Matthew. Luke then had Matthew or Matthew's source before him. But if so whence the wholly unnecessary alterations of mere words, why a jolt in the rhythm through some interpolated sentence, where no jolt was in the original, or why, to give but one instance, if Luke knew Matt. v. 32, does he take this *Logion* out of its good connection in Matthew and give it a place (Luke xvi. 18) where it seems irrelevant, and why does he omit the saving clause *παρεκτὸς λόγου πορνείας*. Or, reverse the supposition and you find that precisely the same kind of question meets you with reference to Matthew's procedure in relation to his original in Luke.

Heinrici has no *a priori* objection to theories of literary dependence but he says justly that, if such theories are inductive, the induction must be exhaustive of the facts. The general result of the *Bergpredigt* is to show that while there are some parts which *might* be explained by a theory of literary dependence, there are none that *must* and many that *cannot*. In saying so much we do not of course deny the likelihood that the authors of all our extant Gospels had access to documents, and made use of them. All Heinrici maintains is that no theory of mere transcription or judicious compilation does justice either to the individual stamp of each Gospel, or even to those facts of similarity between the Gospels to which such theories are supposed to be peculiarly relevant.

It is on the point relating to the *similarities* that Heinrici lays the main stress, and in connection with it he develops what may perhaps be considered the principal contribution of the *Bergpredigt* to a solution of the Synoptic problem. This contribution may be said to lie in the care with which, acting on the hints contained in the sayings of Papias, he traces in the evangelic records the signs of a desire to show the applicability of the Logia of Jesus to the needs of the Primitive Churches—in particular of the primitive missionaries and teachers.¹ In place of the theory of the dependence

¹ Note in both versions of the "Sermon" the frequent and obvious references to missionary experiences (Matt. v. 11 ff., vi. 9 ff., vii. 6, 15 ff.,

of one evangelist upon another or of both (*re* Matthew and Luke) upon a common literary source Heinrici is disposed to put the theory of a separate growth and setting of well-remembered sayings and groups of sayings in separate communities. Thus it lies near our hand to suppose that the Gentile Luke has a special eye to the circumstances of the Hellenistic Churches, while Matthew is at home among the Hebrew Christians of Palestine. Not that this theory meets all the facts. There is the author's desire to be accurate and full once he is launched on the enterprise of a record, there is his access to still living eye and ear witnesses to whom he may at any moment put the question: *Do you remember any saying or "command" of the Lord upon this point?* (1 Cor. vii. 6, ix, 14, *cf.* Luke x. 7, Matt. x. 10), and there is his own individuality. All that is claimed for the theory is that it accounts for the facts, to which the theory of literary dependence has been supposed (Heinrici thinks erroneously) to be peculiarly relevant, and for others which that theory leaves unexplained. Literary dependence might explain the close correspondence of the Synoptists *per se*. It might on this point be a rival on equal terms with the theory of a fluid tradition, in many streams, of many easily remembered

Luke vi. 27 ff., 39 ff.). Consider also in both versions the uncertain historical framework. Was the "sermon" addressed to the multitude or to the disciples only or mainly? According to the Evv. it was addressed to both. Matt. v. 1 b, vii. 28, Luke vi. 19, *cf.* ver. 20. This indefiniteness tallies well with the supposition of a two-fold desire on the part of the Evv., on the one hand to give a specimen of the teaching of the Master revealing the notes of vividness and authoritativeness that impressed even the multitude, and on the other to show the hints it contained for missionaries and teachers. But if in our desire to conceive a definite historical situation (the delivery of an actual sermon consisting of the Logia gathered in Matt. v. to vii.), we insist on rubbing in the vague outlining of the Evv. it must be owned that the picture of Jesus at one moment speaking loudly to the multitude and the next lowering His voice so as to address an inner circle of "disciples" lacks naturalness and probability. The truth surely is that the Evv. have no interest in depicting a historic situation. What they mean to exhibit is what Jesus had to say to intending disciples and to teachers.

sayings and groups. But then the close correspondences go along with trivial often meaningless and merely verbal differences, and it is just this fact of *trivial divergence* on which more than on anything else the theory of literary dependence stumbles and falls to pieces. Suppose, *e.g.*, Luke read in his source: "Be ye *perfect*, as your Father which is in heaven is perfect" (Matt. v. 48), why should he alter this to "Be ye *merciful*" (Luke vi. 36), surely *he* could have no objection to the Pauline word τέλειος. Or, contrariwise, suppose the Hebrew Matthew read in his source: "Be ye *merciful*," why, with Psalm xxxvii. 26 (*cf.* Matt. v. 42) in mind should he alter this to the vaguer "Be ye *perfect*?"

Or, take an example from a group of sayings. What could be more perfect in literary form or more characteristic of Jesus than the eight Beatitudes in Matthew v. 3-10. If Luke read them in his source, what *literary* motive could he have had for changing them into four blessings and four woes? Would even this evangelist's undoubted emphasis of the teaching on the dangers of wealth (chaps. xii., xvi.), induce him to take such a liberty with his original? Or could a Pauline evangelist who gives us the phrase "rich toward God," have any dogmatic objection to its counterpart "poor in SPIRIT?"

On the other hand, nothing could be more characteristic of Jesus than the four blessings and four woes of Luke vi. 20-22, 24-26. If Matthew read them in his source, is it for a moment conceivable that he would alter them into eight blessings? It is hardly possible to do justice to the *Bergpredigt* in a review. In the abstract the theory of a fluid tradition in different streams or tributaries is no more new than the theory of a primitive document. The merit of Heinrici's work is its grasp of detail, and the confinement of the discussion within the Logia of the Sermon makes it easier than it would have been in a work of wider range to focus the main points. This latter circumstance is likely to make the book peculiarly useful to students. They may be sure that the characteristics which Heinrici's exhaustive analysis reveals within the area of the Sermon Logia will be discoverable elsewhere in the Synoptic Gospels.

It will be in the first instance, for masters like Professors H. J. Holtzmann and P. W. Schmiedel, to say whether or not the arguments of Heinrici have undermined or unsettled the "literary" theories. With a complete written analysis before me of the arguments and examples of the *Bergpredigt*—which it would be unfair to reproduce here even were there space for it—I may be allowed to say that Heinrici has made *prima facie* a very strong case for supposing that the authors of our Gospels had to do primarily and, throughout, mainly with oral tradition verified and supplemented by still living eye and ear witnesses, and that their indebtedness to documents may be, on the whole, very slight and indirect. Even the temporary prevalence of such a view might have a useful effect in relieving students of the Gospels from the absorbing irksomeness of the task of sifting literary details and allowing them to lift their faces to the blue of heaven, and the breath unbroken of the divine word and spirit. Modern "ministers of the Word" know more probably of the value of documents in the service of their calling than the first evangelists could have done, yet times come when the manuscript of his sermon seems to the preacher something between him and the face alike of God and man, and, in a venture of faith, he throws it aside for a season. For a season let critics also be prophets. Let them leave documents. Let them see Jesus. Let them hear and preach the living Word of the living God.

LEWIS A. MUIRHEAD.

1. A History of the Church of Christ.

*By Herbert Kelly, Director of the Society of the Sacred Mission.
London: Longmans, Green & Co., 1901. 8vo, pp. xi. +
329. Price 3s. 6d. net.*

2. Savonarola. (The World's Epoch-Makers' Series.)

*By Rev. George M'Hardy, D.D. Edinburgh: T. & T. Clark,
1901. 8vo, pp. x. + 273. Price 3s.*

3. Francis and Dominic. (The World's Epoch-Makers' Series.)

*By Prof. J. Herkless, D.D., St. Andrews University. Edin-
burgh: T. & T. Clark. 8vo, pp. 237. Price 3s.*

1. THIS is professedly a history of the Church of Christ: in reality it is an apology for the theory of Apostolic Succession. The facts are seemingly selected to buttress this theory; loose statements of the Fathers are strained; while many important facts, which one naturally looks for in a history of this kind, are either omitted altogether, or passed by with a bare mention. Mr. Kelly is severe even on the late Bishop Lightfoot. His Essay on the Christian Ministry cannot it seems have "the apparently justifiable deductions which Presbyterian and critical writers have placed upon it". In short, "at the meaning of the essay it is, in fact, impossible to guess". Such bold statements are calculated to whet the curiosity of the late Bishop's readers as to what Mr. Kelly's own theories are.

Mr. Kelly holds that presbyter and bishop in the New Testament are terms applied to the same persons. "Presbyter was the Judaic or Palestinian word; and bishop the Gentile: and that St. Luke followed the former use; St. Paul mainly the latter". But why Luke, who was probably

a Macedonian, should be so fond of Judaic terms is not made clear. At any rate Mr. Kelly holds that the New Testament bishop, the equivalent of the presbyter, soon became extinct. Clement of Rome (*circa* 96) was the last to use the words in this old sense. Then the monarchical bishop comes on the scene, and the origin and fount of his authority, it is vaguely said, must be sought "rather in ecclesiastical than scriptural history". Great stress is laid on the Ignatian letters; but not a hint is given that scholars like Ramsay, Sanday, and Allen hold that Ignatius was endeavouring to force a distinct innovation upon the Church. Ignatius never professes to give scriptural authority for his view. On the contrary he vehemently asserts it is a *special* revelation of the Spirit to himself; and his impassioned reiteration suggests that he was aware that his new idea would be reluctantly accepted. No proof whatever can be produced that bishops were *ex officio* supreme in his day. Though Mr. Kelly says "it seems hardly worth while to discuss seriously St. Jerome's remark (Ep. 146) that a bishop was originally the same as a presbyter except for the power of ordaining," he will find few modern scholars agree with his cavalier statement.

The author's views on the New Testament "prophet" also differ from most. He is inclined to hold that the prophet "had a ruling power over local Churches". Authorities like Professor Gwatkin and McGiffert deny this. The former says that the prophet's office "was purely spiritual, and there is nowhere any hint that he took a share in the administration of the Churches" (Hasting's, *Bible Dictionary*, i., 440).

Other points deserve notice. If some consider it antiquated now to say that Saul adopted his name Paul from Sergius Paulus the proconsul (p. 40), they will be bound to confess as original the notion that since the Ethiopian eunuch omitted to be confirmed, he would doubtless take an opportunity of doing so at his next annual visit (p. 34). It was not among the Gentiles (p. 48), but among the Jews that Paul had grown up (Acts xxvi. 4). It was Caligula, Domitian and Diocletian who loved to be called *Dominus*

et Deus, and not Aurelian, Diocletian and Constantine. The date of Praxeas' visit to Rome was nearer A.D. 190, than A.D. 180. That Irenæus' journey to Rome was for episcopal consecration (p. 173) is said by Lipsius to be "an unproved assertion of some Roman Catholic authors" (*D. C. B.*, iii., 255). Nothing in the passage of Eusebius quoted says so. On p. 174 we read, "Irenæus' great work, the *Contra Hæreses*, published between 182 and 185, of the greater part of which only Rufinus' Latin translation survives," etc. There are two serious blunders here. The *Contra Hæreses* in Latin has come down to us *entire*, and not merely "the greater part of it". This version, full of barbarisms, was evidently the work of some of the Celtic Clergy of Lyons, and was quoted by Tertullian against the Valentinians before 207 A.D. Rufinus was born about 150 years after that, and wrote, as everybody knows, in a clear and vigorous style; and though Jerome says he used to drive away with the threat of a cudgelling "those who barked against him" it is not fair to lay the barbarous Latin of the *Contra Hæreses* to his charge.

The following words are wrongly spelled: p. 46, Licaonia for Lycaonia; p. 62, Cananœans for Cananæans; p. 63, blocade for blockade; p. 84, Colossœ is wrong for Colossæ; p. 175, devisible should be divisible. On page 41 there is a misprint. The Jewish lesson for that date is not Isaiah i. 27, but Isaiah i. 1-22.

2. Dr. M'Hardy's *Savonarola* relates most interestingly the story of the wonderful life and the tragic death of the notable Florentine preacher. The writer follows, but not slavishly, the lines of Villari, and where he has diverged from these, we are not sure it is always to advantage. For instance, no reasonable ground exists for accepting Poliziano's coloured account of what happened at Lorenzo's deathbed. Poliziano, who was Lorenzo's favourite friend, would naturally modify or be silent on what told against the Magnificent. But Cinozzi, and Pico, and the *Biografia Latina* agree in relating that Savonarola said, that before

confessing Lorenzo he had three things to say to him. These were: (1) that he should have a living faith in God's mercy; (2) that he should restore the money he had embezzled from the Monte della Fancuille; (3) that he should give Florence back her liberties. When Lorenzo turned his face to the wall, Savonarola left without either confessing or absolving him. There is no reason for rejecting this, and it is significant that admirers of the Medici, like Ranke and Von Reumont modified their opinions about not crediting this account. Apart from this matter of opinion, the volume deserves a cordial welcome.

3. Dr. Herkless has given us a very valuable contribution in his *Francis and Dominic*. After Sabatier's charming volume little remains to be said about Francis: and the materials for Dominic's life are somewhat scanty. Accordingly we have here a summary of the Lives of Francis and Dominic; and then follows a succinct account of the Mendicant Orders founded by these two extraordinary men. Contrary to the usual idea, Dominic was a humane and humble man, with none of Francis' daring originality. His mind perceived the needs of the time; he readily adopted the ideas of other men; and he had a genius for organisation. Dominic had nothing to do with the Inquisition. That was not set afoot till after his death. But when his Order became the chief agents of the Inquisition, their fanatical chroniclers were anxious to invoke their Founder also as an Inquisitor. So far as we know, however, neither Dominic nor Francis relied on anything save reasoning and persuasion, and would have been certain to condemn the cruel practices of their followers.

Dr. Herkless shows vividly how the Franciscans and Dominicans came to the front by their enthusiasm and zeal; how rapid was their spread, and how great their early popularity; and how they corrupted themselves and finally fell through worldliness and departure from their founders' ideals. The volume is enriched by valuable sketches of

leading members of the two Orders. Alexander of Hales, Bonaventura, Raymond Lully, and Duns Scotus represent the Franciscans; while Albertus Magnus and Thomas Aquinas represent the Dominicans. Perhaps the most interesting of all is Roger Bacon, the enthusiastic student of science at a time when superstition was too rampant even to tolerate experiments or discoveries. Bacon, in a letter to the Pope, pathetically relates his difficulties: "How often I was looked upon as a dishonest beggar, how often repulsed, how often put off with empty hopes, and what confusion I suffered within myself, I cannot express to you. Even my friends did not believe me, as I could not explain the matter to them. Reduced to the last extremities, I compelled my poor friends to contribute all they had, and to sell many things, and to pawn the rest, and I promised them I would send to you all the details of the expenses, and would faithfully procure full payment at your hands. And yet, owing to their poverty, I frequently abandoned the work, frequently I gave it up in despair and forbore to proceed." One wonders if these burning words gave Balzac the seed idea for his renowned *La Recherche de l'Absolu*. Both these volumes of "The World's Epoch-Makers" reach a high standard of excellence in matter and method alike.

JOSEPH TRAILL.

Der Christliche Gottesbegriff.

Beitrag zur speculativen Theologie von R. Rocholl D. Göttingen : Vandenhoeck & Ruprecht ; London : Williams & Norgate, 1900. Cr. 8vo, pp. xvi. + 371. Price 10s.

System der Christlichen Hoffnung.

Von Lic. Dr. Gottlieb Mayer, Pfarrer in Jüterbog. Leipzig : A. Deichert'sche Verlagebuchhandlung Nachf. (Georg Böhme), 1900. 8vo, pp. vi. + 230. Price 3s.

THE treatise *Der Christliche Gottesbegriff*, as the writer explains in a most interesting and instructive preface, is not a Dogmatic, nor is it an attempt to evolve a theology out of the believing consciousness. The author limits himself strictly to the investigation of the idea of God. He wishes to show what wrong methods have been used to reach this idea, and what wrong notions have been formed as to the task that is here presented. The great hindrances in the way of attaining to a true conception of God have been Thomism and Pantheism. He blames severely the recent Thomist revival in the Roman Church for retarding the progress of theological science in this department. The most approved Romish theological text-books of the day attribute the errors of Lammenais, Bautain, Gioberti, Hermes and Günther to their depreciating of scholasticism, especially that of Thomas. So Gutberlet, for example, represents God as physically as well as metaphysically simple, absolutely unchangeable, *actus purissimus*. But even within that Church voices are making themselves heard in condemnation of the scholasticism which has received the Papal *imprimatur*. Quite recently Schanz has shown how Kuhn demanded in the interest of science that the domination of Aristotle must be overthrown. Rocholl also holds with von Hartmann that

during the nineteenth century Pantheism has been the secret religion of Germany. It was introduced into dogmatic by Schleiermacher, and with it a false spiritualism before which everything concrete as reality disappeared.

In the Introduction (pp. 1-47) Rocholl takes a look round to see how the land lies. He divides it into three sections. (1) A historical survey under which he reviews philosophical errors in Heraclitus, the Platonists, Aristotle, Descartes, and from Spinoza to Schelling, von Hartmann and Pantheism; and theological aberrations in Origen, the Alexandrine Gnostics, the Areopagite, Thomas, and from Schleiermacher to Pfeiderer. (2) A logical investigation in which he treats of representation and idea, discussing immediate knowledge and feeling, Kant and Wundt, and the cognitive organ and category, dealing with double consciousness, etc., Fortlage, Fichte, Paulsen. (3) The laying of the theoretical foundation, life as mystery, as movement, as formation. Here we have some curious and rather theosophical speculations about numbers. In the mystery of life the number three plays an important part. In the general development we have thesis, antithesis, synthesis; and in the personal life the three moments, physical, intellectual, ethical.

The body of the work is divided into two parts: (1) The Immanent Relations (pp. 51-189), and (2) The Transient Relations (pp. 190-323). The first section of the first part (pp. 54-108) deals with the divine life and development. After an extremely interesting and informing sketch and criticism of the scholastic treatment of the doctrine of the divine nature and attributes, in which he passes in review Anselm, Abelard, Thomas, Quenstedt, Martensen, Dorner, Philippi, Frank, Rocholl proceeds to discuss the natural and the personal life, laying great stress upon the fact that man's body is an integral part of his being and that his body as well as his spirit bears the divine image. In this chapter and in the one following on consciousness and personality there are many suggestive discussions of the most vital questions in anthropology and psychology, and much admirable and incisive criticisms of current theories. The chapter

on the divine life as unity is particularly rich in its examination of the personality and attributes of God. The doctrine of the trinity is treated in two chapters, historically and critically.

We must pass over the second section which treats of the divine life and its manifestation, discussing the inner and outer glory of God, of the seven forms of the *Doxa*, in the style of Delitzsch, and of the land of glory. In this there is much which seems rather mystical and indefinite.

The third section deals with the divine life and revelation. We have here a fruitful examination of the true idea of the life of the creature and the real meaning of creatureship. Rocholl criticises and rejects the monistic theory on the ground that it involves a confusion between a formal unity and a real one. The unity postulated is unreal, a mere abstraction of thought. It is empty, so that out of it nothing can come. Our author traces the history of pantheistic encroachment into the domain of theology from Neo-Platonism through Spinozism down to Schelling and Hegel. Even such well-meaning and evangelical theologians as Liebner, Dorner and Güder have failed to rise above pantheistic presuppositions, and so they mix up God with His creation. As for Biedermann and Lipsius, they make creation so essentially a self-unfolding process of the absolute substance that the world is but the externalisation of God, and is therefore eternal as He is. In opposition to this Rocholl affirms the inner fulness of God, and maintains that only as we hold by the idea of the divine self-sufficiency shall we escape from the notion that God must of necessity create a world. That there is a need in God craving for that satisfaction which He gets only when He has called a world into being, is the root error of pantheism. As the writer says in a later part of his work: "We understand the world only if we recognise it as the result of God's absolute need of nothing, without which God could not be really free simple love". It is very often said that God as love *must* create a world of intelligent beings. If this were necessary in order to satisfy a want in His own nature, would He be God and would His nature be love?

To most readers undoubtedly the most interesting part of

the whole book will be the second main division, which treats of God's transient relations. We have here really the Christian doctrine of God and the world—a *Weltanschauung* of a comprehensive character in a thoroughly compact and systematic form. Our author makes a threefold distribution. As Origen looked upon the universe of created things as forming three concentric circles, the circle of the Father, the natural creation, the circle of the Son, the rational creation, the circle of the Spirit, the ethical new creation, the domain of the Church, and as Thomas sees in the Father pre-eminently Might, in the Son Intelligence, in the Spirit Goodness; so also Rocholl falls back on a trinitarian distribution connecting it with the moments in life, the physical, intellectual and ethical.

The very chapter headings of the section on the work of the Father—The Idea of the World, the World of Darkness, the World of Chaos, the Material World, the Creation of Man, the Meaning and Destiny of Man, the Fall of Man—show how comprehensive the treatment of the subject is. And though all these subjects are dealt with in less than fifty pages no essential point is overlooked and many exceedingly interesting and fruitful questions are raised.

In the second section on the work of the Son, the author restricts himself to his proper subject, the *Gottesbegriff*, so that he does not give an account of redemption as he would have done had he been writing a Dogmatic. He speaks of educative influences in national life, of the Gentiles, of the Jews, of the Logos, of the Greek mysteries and heathen sacrifices, of the Wisdom doctrine and the Jewish worship, of the Son of man, incarnation, kenosis. The pages in which Rocholl sets forth his ideas about the union of the two natures in Christ's person are specially deserving of study. At one place he speaks as if the Son incarnate concealed the fulness of divine life and power which he possessed. In the end, however, though repudiating decidedly the kenosis theory, as a retrograde movement, he refuses to theorise, and much prefers to stand still in reverent silence before the mystery.

There is much in the third section on the work of the

Spirit about the origin, development, sifting and consummation of the Church, over which we might be inclined to linger. But we can only in passing call attention to its importance.

In a historical appendix (pp. 326-362) we have an outline of the *Gottesbegriff* of the doctors of antiquity, of the Middle Ages, and of modern times, a well-conceived and well-proportioned sketch, beginning with Gregory Nazianzen and ending with the younger Fichte and his school.

The standpoint of the writer is that of an orthodox Lutheran who holds by the Formula of Concord. He is thoroughly familiar with the theological and philosophical systems of earlier and later times, and quotes from books and articles which appeared as late as 1900. It is a book that will well reward careful study. The style, too, it may be added is unusually bright and attractive.

In his *System of Christian Hope*, Dr. Gottlieb Mayer has given us a very readable and interesting treatise. He starts his prolegomena with the proposition that the subject deserves separate and special treatment because Christianity is the religion of hope, seeing that no other religion has any well-defined hope of the future, while this is an essential characteristic of the Christian religion. At the best non-Christian religions may afford ground for occasional vague surmises as to a possible hereafter of bliss, but it is certainly true that in none is there present what can strictly be styled a hope, in the sense of a confident expectation that admits of no doubt. Particular periods in the history of the Church stand out prominently as periods in which the Christian hope was realised in a specially vivid manner and degree. The Apostolic and Post-Apostolic Ages and the times of persecution down to Constantine, and again the Reformation Age, stand out as periods of that sort; whereas the long thousand years of the Middle Ages and the Post-Reformation centuries have been characterised by spiritual coldness and corresponding feebleness in the expression given to the Christian hope. Not in Pietism nor

among the sects, but in the hymns and sacred songs of the Church did this hope maintain a lively and life-inspiring form. A thoroughly exhaustive review of the treatment given to the doctrine of hope in exegetical literature, New Testament theology, dogmatics, ethics and monographical writings, shows that there is room and call for a systematic treatise on this subject. After showing its relation to the other theological disciplines, Mayer proceeds to the distribution of his theme. The system of the Christian hope is treated under seven divisions: (1) Its Nature; (2) Its Origin and Development in the Subject; (3) Its Contents; (4) Its Foundations; (5) Its Practical Significance; (6) The Christian Hope as Virtue; (7) The Fulfilment of the Christian Hope. This distribution seems a very natural and suitable one, and brings out conveniently and in good proportion all the points which, it would seem, should be included. The third, fourth and fifth chapters are particularly good, and contain much that is at once instructive and edifying. Under the third chapter we have, the future of the individual personality, of the natural world, of the kingdom of God. Under the fourth, the objective, subjective, and objective-subjective foundations. And under the fifth, we have the hope's significance as evidence of faith, as motive and power unto holiness, as motive and power to the fulfilling of our calling, as motive of the Christian view of nature and the world, as motive and power for working together for the kingdom of God, and as comfort in suffering and death.

The book is a thoroughly sound and useful piece of work, showing, on the part of the author, capable scholarship and a genuinely religious spirit.

JOHN MACPHERSON.

Das Leben Jesu bei Paulus.

Von Richard Drescher. Giessen: J. Ricker. Pp. 65. Price 2s. net.

Die Bildersprache Jesu in ihrer Bedeutung für die Esforschung Seines inneren Lebens.

Von Heinrich Weinelt, Privatdozenten der Theologie in Bonn. Giessen: J. Ricker. Pp. 49. Price 1s. 6d. net.

THE task which the author sets before him is one in which he has had many predecessors. It has been discharged for English readers by Dr. Knowling in a manner that leaves nothing to be desired in his *Witness of the Epistles*, and with a thoroughness to which the present brochure lays no claim. Still, within brief compass, Drescher sets before us the copious materials bearing upon the life of Jesus contained in the Pauline Epistles, limiting himself, however, to Galatians, 1 and 2 Corinthians, Romans, and Philippians, the authenticity of which he considers to be incontestable. Without passing a decisive verdict on the inquiry whether Paul actually saw Christ in the flesh, he takes him for a contemporary, and therefore regards him as a standard witness for the life of Jesus. He treats Galatians, 1 and 2 Corinthians and Romans—Baur's four undisputed Epistles—together, and Philippians by itself.

He groups his materials under these heads: (1) The Beginnings of the Life of Jesus; (2) The Life of Jesus in the Narrower Sense; (3) The Sufferings and Death of Christ; (4) The Resurrection, Exaltation and Second Coming of Christ. He discusses the subject with great fairness and candour, and when he admits so much as regards Paul's testimony to Christ's pre-existence, supernatural character, resurrection and exaltation, and presence with His Church,

one wonders that he does not ascribe to him a belief in His supernatural birth and His essential divinity.

Weinel's brochure is an interesting and suggestive study of the figurative language of Jesus as disclosing to us His mental growth during the unrecorded years of His earthly life, and giving us glimpses into the spiritual development of the Son of Man during His public ministry. "The deposit of those years," he says of the years passed over in the Gospel narrative, "reveals itself in the figures He employs." From these figures he shows how we can build up the external world with which Jesus was familiar—the homely life of the quiet country village, the house with the single chamber where the family gather in the evening by the light of the lamp which lights up the whole house, the mansion of the rich farmer who has many servants and hires labourers for the day besides, at whose gate the poor beggar lies while within there is gladness and revelry. The imagery so natural to Jesus is altogether different from that reflected in the teachings of St. Paul—the town-bred Rabbi, the artizan whose life has been lived in Greek and Grecian cities. From this point of view the figurative language of Jesus is a powerful evidence for the genuineness of the Gospel records as a whole. As the invention of a later time when Christianity had become the religion of the lower orders in the cities of Greece, and when Palestinian Christianity had approximated closely to the Pharisaic type of Judaism, the imagery and the parables employed by Jesus would be simply an impossibility. So, too, the inner and spiritual world of Jesus disclosed by these figures is set forth by our author. Jesus has no break with the past to look back upon as had St. Paul. There is no doubt a tone of severity to be heard at times in His teaching, but more often the flowers have told Him of the Father who clothes them, and the mustard seed and the birds of the air of the Kingdom of God. There is nothing of the ascetic or the recluse about Jesus. The imagery and the parables employed by Jesus in His teaching, however,

help to mark the stages of His spiritual development, and bring home to Himself the great realities of His mission. The field on which the sower goes forth to sow with its various kinds of soil is a revelation of God to Jesus of the fortunes of His Gospel in the world. The parable of the seed growing of itself is calculated to comfort a teacher like Jesus who cannot Himself tarry to tend the seed but must leave it to the fructifying influences upon which it is cast. In this little treatise there are acute criticisms of Jülicher and his work on the parables, and in the notes valuable suggestions and criticisms of current literature on the same subject.

THOMAS NICOL.

The Historical New Testament.

Being the Literature of the New Testament arranged in the order of its literary growth and according to the date of the documents. A new Translation. Edited with Prolegomena, Historical Tables, Critical Notes, and an Appendix. By James Moffatt, B.D. Edinburgh: T. & T. Clark, 1901. 8vo, pp. xxvii. + 726. Price 16s.

SECOND NOTICE.

MR. MOFFATT'S object, as he expresses it briefly in his Preface, is to "arrange that selection of early Christian literature which is known as the 'New Testament' in the order of its literary growth, and at the same time to indicate the chief grounds upon which such an order may be determined or disputed". This he describes as "apart from the translation, the main feature of originality" in his pages. He attaches importance, indeed, to the translation, and speaks of it also as in some sense distinctive of his volume. But it is the constructive idea that he throws into the foreground, and with justice. It is not necessary, therefore, to say much about the translation. It occupies a large part of the book, however, and it would be wrong to leave it unnoticed.

It must be confessed that this part of his work is done with much care. Mr. Moffatt has taken great pains with it. He has given all due attention to the question of text. He has studied to be true to grammar, idiom, context, and all that goes to faithfulness of interpretation and sufficiency of phrase. He has achieved some successes in his renderings. He has also done something to familiarise the English reader with the "rhythmical and rhetorical features" which he recognises in the style of the New Testament writings. But on the whole the outcome does not appear to be great enough

to compensate for the labour expended and the amount of space occupied. There are indeed felicities in translation here and there. We might refer specially to such chapters as 1 Cor. xv. in illustration of this. There are some things which are made plainer by Mr. Moffatt's rendering than they are either in the Authorised Version or the Revised, and passages might be cited in which certain faults of the latter Version are avoided. But renderings of such quality are more than counter-balanced by others of a different kind. There are not a few which suffer from another form of literalism or overdone preciseness. Mr. Moffatt, indeed, has no wish to stand for purism, or to run into the mistakes of a pedantic reproduction of terms. "An absolutely literal version," he tells us, "is often the most inaccurate." But his efforts in striving after independence in his renderings lead him astray at times, and there are occasions on which he offends somewhat in taste.

Few, we should think, would be prepared to defend "good gracious, Lord!" as a representation of Peter's protest in Matthew xvi. 22, that could claim to be superior in propriety or even in fidelity to that of the Authorised Version and the Revised. Nor can we say that the same Apostle's words at the Transfiguration (Matt. xvii. 4) are better reproduced in Mr. Moffatt's "It is *fine* for us to be here" than in the "It is *good* for us to be here" of the Authorised Version and the Revised Version. Nor again does one readily adjust himself to having the term "Church" displaced by "Community," "on this rock I will build my Community" (Matt. xvi. 18); "imitators of the Communities of God" (1 Thess. ii. 14), etc. And what profit is there in substituting "all who are Christ's at His *arrival*" for "they that are Christ's at His *coming*" (1 Cor. xv. 23)? Or in changing the familiar "blessed" in the Beatitudes into "happy"—"Happy the *poor* in spirit;" "Happy the mourners;" "Happy the gentle?" etc. Or in asking us to read in the solemn declaration in Matt. xi. 27, "No one *understands* the Son . . . nor does any one *understand* the Father" for "no one *knoweth* the Son?" etc. Or even in giving us "Reign" for "Kingdom"

in the great terms "Kingdom of heaven," "Kingdom of God?" etc. That is awkward in such sentences as "You shall not enter the reign of heaven" (Matt. xviii. 3), and at best it cannot be uniformly carried out. In Matt. viii. 11, 12, *e.g.*, we get "the heavenly *realm*," "the sons of the *realm*". Or again, is there much need for substituting "not an iota, not one upstroke of a letter" for the familiar "one jot or one tittle?" (Matt. v. 18), or for favouring us with such transliterations as *Kapharnahum* for Capernaum? No doubt it may be claimed for these and other renderings that they reproduce the original with a stricter fidelity. But is anything gained by such literalisms? On the whole it is to be regretted that an arrangement could not be made for the use of the Revised Version, or that some other plan was not adopted. The preparation of this translation has no doubt been a profitable though a laborious task to the author himself. It has given him a new insight into many passages. But it brings no great gain to the reader.

But we may pass from this to other aspects of this learned book. Of these, as we are given to understand, the most distinctive in the author's own view is that which is expressed in the title "*The Historical New Testament*". In a previous number of this review we said something in abatement of the claim to any extraordinary originality or anything very much out of the way in this. The idea in which Mr. Moffatt himself sees the "main feature of originality" in his work, is itself, however, a very sensible one. It may be said of it, indeed, that it is probably the best to apply to such studies, although, as we have said, Mr. Moffatt exaggerates its claim to superior value, and imagines it to yield greater results than it does. He has laid us under obligation, however, by the exposition which he gives of his leading idea or principle—that of giving the New Testament literature in the chronological order of its parts, in its historical setting, and in the order of its growth. He does this at length and with much ability in the valuable *Prolegomena*, extending over some seventy-five pages. This part of his work is sometimes rather difficult to follow. But

it repays close consideration. It contains much suggestive matter. It opens up lines of inquiry which bring us to the heart of things. It directs attention to questions of great importance which cannot be ignored. It gives a very good statement of the reasons for seeking to arrange the New Testament writings in their historical order and to give a genetic account of them. These reasons Mr. Moffatt finds partly in "the general nature and requirements of historical study," partly in the "special nature of the New Testament Canon"; and on these he makes some fruitful remarks. The thing of chief interest, however, in the *Prolegomena* is the discussion of the relations in which the narrative of an event stands to the event itself, the personality, environment and mental standpoint of the narrator to the things he reports. There is an "interval" between the date of the subject of which any historical narrative treats, and the date of the composition of that narrative. There is also a difference in view point between the person or persons whose careers are related, and that of the person or persons who construct the relation. Mr. Moffatt goes carefully and courageously into the difficult questions suggested by these things—how they affect our knowledge of the subject of a narrative; to what extent allowance has to be made for the "personal equation" or the "contemporary equation"; what is really meant by a "contemporary" document; in what measure the actualities of the things reported are modified by the colouring which they necessarily take from the reporter's mind and pen; whether it is possible for those of a later time, however short the interval, to get through any historical narrative direct to the persons and the events dealt with, and see them as they really were.

Mr. Moffatt says much on these questions which has to be kept in view. His tendency is to exaggerate their bearing on the New Testament books. He recognises that the case of the Epistles is in some important respects different from that of the Gospels. He sees very clearly that the credibility of the Gospels and the possibility of getting by their means a true and reliable view, a really objective view, of

the Christ of history, are the great matters at issue. He speaks well of what the Gospels are, of their origin and their function; of the difference between them and pure chronicles; of the selective and interpretative elements that appear in them; of their didactic aim and the personal vein that is in them; of the religious interest which expresses itself frankly in them; of the practical motive which their authors set before them; and of the witness which they bear to the present as well as the past. He describes very well what they are—not “relentless automatic photographs,” but “pictures” or rather “portraits”. And he admits that they are “objective records which represent with substantial accuracy the life and teaching of Jesus”. He holds that they are that “first and especially,” although they are also “something more”.

Further he contends that if the “inevitable interval” that separates record from event has certain drawbacks, it has also certain compensating advantages. There is a sense in which it is a profit, not a defect. Lapse of time gives things in proper perspective. It is only “after such an interval of experience and reflection that the meaning and bearings of the life in question come out in their true and sure significance”. He goes so far, indeed, as to claim that the Gospels in reality “do more for us, written between 65 and 105, than they would have done if composed before 35”. On the other hand he thinks that the distance at which the narrative stands from the events makes the development of “less desirable qualities” possible. The didactic aim of the Gospels, while not necessarily involving “any deliberate looseness in reporting facts of history,” seems to have fostered methods of adapting or creating narrative. Metaphor may be turned into fact; parable into “the clothing of external reality”. Mr. Moffatt, indeed, refers to the cursing of the fig-tree as “a good example” of the way in which “misunderstandings of language are the origin of certain narratives”. He speaks, too, of the “exaggeration of what were originally quite natural occurrences;” of the possible “creation of certain scenes” by the action of

“the factor of contemporary and personal reference;” of “the naïve and actual attribution” to our Lord Himself “of ideas which were ultimately due to His spirit”. Even the Synoptic Gospels are not simple records of fact but the products of “processes of reflection,” representing “the dominant interests and activities of faith”.

The disadvantages, therefore, which are inevitably involved in the fact that there is a certain distance between narrative and event, as they are interpreted by Mr. Moffatt, are serious. We are left in considerable uncertainty as to how much of the evangelical narrative can be trusted as simple, objective fact; as to whether the Jesus even of the Synoptists is in deed and reality the Jesus of history, the Jesus who was seen and known in Galilee and Judea before the Gospels were written, or only the Jesus of the reflections of the men who made the primitive Church. We are left equally in doubt whether the words of life and hope which are enshrined in these records are indeed the words spoken by Him, or only words “naïvely attributed” to Him by those who understood His spirit. This we say is serious indeed. The situation thus created is full of doubt. What we want is not a Christ created by the Church, but the Christ who created the Church. And we feel that Mr. Moffatt leaves much out of account, and does not sufficiently distinguish where distinction is vital. It is not one picture that we have of Christ, and that a comparatively late one. We have four “portraits,” as Mr. Moffatt calls them, which check, and confirm, and complement each other, and in three of these Gospels we have a common stream of narrative which brings us far closer to the original life with all its works and words than Mr. Moffatt appears to recognise. And neither in the three Synoptical Gospels themselves, nor in this common narrative which is in them and points behind them, do we discover the high-wrought, complex, reflective, laboured compositions which they seem to be in Mr. Moffatt’s pages. When we come down from these heights, and divest ourselves for the time of these fine notions of what the construction of the Gospels is, and read them through simply as we have them, most of these

uncertainties fall away from us. We see how simply and sincerely they tell their story. We feel that they are first and foremost unstudied, objective narratives, that they bring us face to face with the Person as He was, with the works which He did, with the words which He spake. "Paul understood the secret of Jesus," says Mr. Moffatt, "more thoroughly than many who had trodden the roads of Galilee in His company, and listened to His arguments and teaching in the synagogues; and the writers of the Christian biography were not necessarily placed at any serious disadvantage for their task and mission by the fact that their vision was one not of sight but of insight, not of memory but of sympathy." One does not need to be told that "Paul knew the secret of Jesus" better than many who saw more of Him in the flesh than Paul did. But that is beside the question. What we want first and foremost is solid fact. In matters of historical narrative there must be "sight" before there can be "insight," there must be credible fact before there can be interpretation, and before there can be the discovery of the "secret" of a life. "Sympathy" is good. It is an important element in the equipment of the historian. But the first question is not whether he has composed an appreciative and sympathetic history, but whether he has made sure of his facts and put us in a position to see them as they actually were.

Mr. Moffat makes too much of this "interval" between the composition of the Gospels and the occurrence of the events which they report. He makes too much, also, of the subjective element in them, the personal colouring, the contemporary equation. Subjective considerations weigh heavily with him in his own opinions. They are the determining things in many of the conclusions to which he comes. This is seen in his judgments on some of the books. It is seen most clearly of all in his judgments on particular passages. We shall give instances of this immediately. But the present point is that Mr. Moffatt greatly exaggerates the "interval" in question. If the work of our best and trustiest English scholars in recent times has been of any value, it is in show-

ing that in the Gospels we are not so remote from the events as Mr. Moffat supposes, and that the distance between the two does not carry with it the consequences which he attaches to it. This may be said also of much of the recent German work. The results of textual criticism have to be taken into account here as well as those of sober historical inquiry. In the state of the text we have a witness that speaks along with others to the very early date and the generally consentient character of the narratives. But Mr. Moffatt's method of viewing and using this idea of "interval," if applied to other literatures, would land us in invincible uncertainty. It would make it impossible for us to trust Wellington's *Despatches*, or to have any assurance that we know that great soldier himself and the events of his career as he and they really were.

We have said that Mr. Moffatt's criticism is to a large extent subjective. His bias is in the direction of placing the books as late as possible. He dates the genuine Epistles of Paul about 50 to 62; Mark before 75; Matthew, and Luke, and Hebrews from 75 to 90; 1 Peter somewhere in the seventh decade; Acts and the Apocalypse as we now have it from 90 to 105. In the Pastoral Epistles he recognises certain notes to Timothy and Titus, which belong to the period of the Apostle's genuine letters. But the Pastorals as a whole he refers to the first quarter of the second century, John's Gospel to between 95 and 115, the Johannine Epistles to much the same period as the Pastorals. He puts James and Jude a little later still, and 2 Peter after A.D. 150. And the way in which he puts his case indicates not unfrequently how his judgments are influenced by ideas of what is probable or improbable, of what is congruous or incongruous in supposed circumstances. But it is in the Appendix that this comes out most unmistakably. The Appendix "on the hypothesis of interpolation, compilation, and pseudonymity, in relation to the New Testament literature" is an able and interesting performance. In it, as in the Critical Notes, there is much valuable matter, an immense wealth of carefully digested reading, much searching criticism. There is a great deal in

it that is profitable and well-founded. But withal it abounds in statements and conclusions which have little or nothing behind them but subjective considerations, reasons drawn from the supposed fitness or unfitness of things. Mr. Moffatt starts in many cases with the idea that this or that could not have happened, this word and that could not have been spoken, at the time or in the circumstances in question. He concludes accordingly that the things were not done, that the words were not spoken at the time and in the form reported, but were "attributed" to the early period by the reflection and experience of a later stage. Instances of this meet us somewhat frequently.

It is true that Mr. Moffatt regards the "criticism of language, ideas and style," however important, to be but subordinate. There are occasions on which he works out a very strong case against the more theorising order of critics. And we see him at his best in this line of things when he has to deal with passages involving textual difficulties, or furnishing ground in the condition of the text for raising questions of place or originality. We may refer to the careful treatment of such sections as the close of the Epistle to the Romans, Luke xx. 15-20, xxii. 43, 44, John v. 3, 4, and certain passages in the Apocalypse, etc. But on the other hand, there are not a few cases in which, with little or no basis, either in the state of the text or in historical testimony, judgment is given against passages for reasons that are mainly or wholly subjective. 1 Thess. ii. 16*b*, *e.g.*, is taken on the whole to be "an interpolation or editorial comment, like Ro. xi. 9, 10, written after A.D. 70". 1 Cor. xv. 56 "may easily be a marginal gloss". Mr. Moffatt seems to agree with Schmiedel, Drummond and others who set aside these well-known words about the "sting of death" and the "strength of the law". On what ground? Because they are "inappropriate here," *sin* and *law* having no special bearing on the mental situation of the Corinthians, and this particular view of the function of the law being supposed to be not earlier than 2 Corinthians and Romans.

So with regard to 2 Cor. vi. 14-vii. 1, Mr. Moffatt admits that

there is no MS. evidence for regarding the paragraph as of late date, and he might have added that there is no historical testimony to that effect. He seems to agree, nevertheless, with those who think it an "interjected piece which reads awkwardly"; and he says that "apart from a timid desire to adhere to the textual *status quo*, there is no reason for disputing so obvious an instance of interpolation". In Mark ix. 38, 40, we have "perhaps one of the few interpolations inserted (from Luke ix. 49-50?) by another hand," or possibly a "misplacement," as Keim thinks, by the writer of the Gospel. In the Sermon on the Mount, too, there is reason for suspecting at least Matt. v. 18, 19 as an interpolation. "The saying," remarks Mr. Moffatt, "seems to have belonged to the Logia, but in its present form represents a Jewish-Christian current of tradition in the early church. Jesus is correctly represented as repudiating iconoclasm. But would he have extended the ægis of his authority to the ceremonial details of the law without qualification?"

The great declaration on the ἐκκλησία in Matt. xvi. 18 is similarly dealt with. The question here is, as Mr. Moffatt puts it, "whether, with His belief in His own speedy return and the evident limits by which His outlook was beset, Jesus could have laid down the details of an ecclesiastical structure (Matt. xvi. 18, xviii. 15 f.) which presupposed a settled and expanding future; in a word, whether Jesus the religious idealist, the prophet, the martyr, was also the religious organiser". So also with the close of Matthew's Gospel. Mr. Moffatt speaks of it as "very tempting to regard, not merely 18b, but the whole commission, verses 18-20, or even 16-20, as a later addition . . . composed out of the developing 'catholicism' and christology of the church, and inserted as a conclusion to the Gospel". He confesses that there are drawbacks to this. He mentions "the absence of a textual basis and the abrupt state of what would be the original Matthew". He summarises, however, the arguments that are supposed to tell against the originality of the passage—the "conception of Jesus as the source of authoritative rules and regulations," the idea of His spiritual presence (which, it

is thought, can scarcely be primitive), and more particularly the note of the universal mission, the incipient Trinitarianism, and the use of the baptismal formula. He seems to be in sympathy with these arguments, and speaks of the passage as forming in a certain event "a secondary tradition, due not to Jesus but to the later spirit of the Church". In numerous passages in Acts, the theory of glosses or interpolations is favoured (*e.g.*, iv. 4, xvi. 5, xxi. 9, 30, xxii. 30-xxiii. 10, xxv. 3b), for reasons that are chiefly or entirely subjective. And the same style of criticism appears on a larger scale in other sections of the book. In the statement on the Pastoral Epistles, *e.g.*, which is a very able one, and by no means neglects or subordinates evidence of a more objective kind, we have something of this. The position is taken, with regard to passages like 1 Tim. vi. 10, 20, 21, that to assign them to Paul before A.D. 67 would be "not merely to violently contradict the apostle's self-revelation in the other epistles, but to throw the whole development of early Christian ideas and institutions into gratuitous and inextricable confusion".

We have said enough, however, on this side of the book. Men's notions of the order in which "early Christian ideas and institutions" ought to have developed, of the thoughts that a man like Paul may have had or may not have had at one time or another, of the way in which his conceptions of Christian doctrine should have formed and grown, are very uncertain guides to conclusions as to the claims and dates of books or parts of books. It is little less than absurd to limit Paul and the other New Testament writers as some schools of critics are so fond of doing, and to assert that the great Apostle might have certain views of "law" and of "sin" at the date of 2 Cor. or Romans, but could not have had them so early as 1 Thess. How small is the interval after all that separates the latter writing from the former!

But the fundamental mistake is in thinking of schemes of thought in Paul's mind and making these the test of this and that in his letters, instead of looking at the occasion which called forth the letters and the particular things that Paul was called to take in hand and express himself upon when

he wrote to his Churches or his friends. Mr. Moffatt, who is capable of doing excellent service, will do it better if he makes less of these subjective methods and more of the objective evidence, textual and historical. What one misses in his able book is the evidence of any sufficient study of the historical testimonies. A patient, critical examination, carried out in Lightfoot's way, of all that early literature, Christian and non-Christian, orthodox and heretical, has to say about the books, is the foundation of all. These other considerations, which vary so much with critic and critic, have their place. The temptation is to give them more than their place and allow them to rule.

A word should be said of the Historical Tables with which the book is enriched. They are meant to show how the New Testament writings are connected both with one another and with the "main currents of contemporary thought and history". The first brings into our view the events in Roman and Judean history, and in Jewish, Greek and Latin literature, during the period B.C. 180—A.D. 30. The second carries this on to A.D. 100, and the third to A.D. 190. Then we get an outline of the Asmonean and Herodian dynasties, a historian's map of early Christian literature, a genealogy of the New Testament literature, a diagram of early Christian literature, a table exhibiting the sources of the New Testament literature, the most important ancient catalogues of the books, tables of Versions, MSS., Councils, etc. These have been prepared with great care, and place before us a vast mass of useful matter in bird's eye view. The most interesting, probably, is the one which deals with the sources of the New Testament. But there is much that is of value in them all. Mr. Moffatt deserves our cordial thanks for providing these adjuncts. They have cost him much labour.

S. D. F. SALMOND.

Notices.

To the Bishop of Durham we are indebted for a new volume with the title of *Lessons from Work*.¹ It has the pathetic interest of a book which was meant to be dedicated to the writer's wife, and is dedicated to her memory. It has now the still more pathetic interest of a work that has been followed, alas! too soon, by the death of the venerable and honoured writer himself. It consists of a series of twenty-one papers, with some appendices. These papers give the opinions which Dr. Westcott had formed on questions which came under his consideration in the fulfilment of his work. They are of very different kinds, some dealing with questions specially concerning the Bishop's own Church, others with questions of interest to the Church generally; some with matters of Christian doctrine, Biblical Criticism and the like, others with questions of Temperance, Organisation of Industry, International Concord, Expenditure, and the like. All alike are considered in the light of the truth of the Incarnation, which always had the first place in Dr. Westcott's teaching, and was held by him to be the central fact of all history, "illuminating the problems which meet us alike in our daily work and in our boldest speculations". We are glad to hear him again on Biblical Revision, and to have his most mature judgments on the Revised Version of the New Testament. He says much that carries weight with it on the intellectual preparation of candidates for the ministry, on the study of the Bible, on the Christian attitude to war, etc. The paper on this last subject is particularly just and well considered. While admitting that war is inconsistent with the ideal of Christianity, he refuses to join with those who pronounce it

¹ By Brooke Foss Westcott, D.D., D.C.L. London: Macmillan & Co., 1901. Cr. 8vo, pp. x. + 451. Price 6s.

absolutely unjustifiable. He holds that "if we once recognise the universal conditions of life—personal, social, national, as they are—the conclusion appears to be inevitable that we must face the possibility of a just war". Further, he says that we have to remember that each nation "has some ministry committed to it: that its end is not aggrandisement, but service; that war is immeasurably better than the betrayal of its trust, the neglect of its duty towards those who rightly look to it for help and protection; that the use which is made of the opportunities brought by the close of a successful war is in some sense a measure of its righteousness". These papers, short as they are, give much food for thought. We are glad that they have been collected and published in their present form.

The Rev. Leighton Pullan, Lecturer on Theology, Oxford, adds to his previous publications a volume on *The Books of the New Testament*.¹ It is "intended to meet the widely prevalent need of an introduction to the New Testament which is neither a mere handbook nor an elaborate treatise for specialists". It stands by the old positions, but it shows considerable acquaintance with recent critical studies, and strives to put the arguments proper to such a textbook in a popular and easily intelligible form. It is not a better book than some others with a somewhat similar object in view that might be named, *e.g.*, Professor Adeney's. But it is done with care and good sense, and puts things in a clear and compact form. It presents a good general view of New Testament Introduction. It will have a special value for those belonging to the Anglican Church. It gives first a short statement of the way in which the New Testament, as we have it, came to be formed. This is followed by a chapter on the Gospels generally, in which the reader will get a concise and useful summary of the main points in discussion. Then each writing is treated separately in turn. In a series of appendices we have a table of the points of agreement arrived at by the more prominent Rationalist

¹ London: Rivingtons, 1901. Cr. 8vo, pp. viii. + 295. Price 4s. 6d. net.

critics of the writings of St. John during the last sixty years, a brief account of Papias and John the Presbyter, the Muratorian Fragment, a list of early witnesses to the New Testament writings, and a table of books recommended. This last table is by no means complete. It gives only books by English scholars and English translations of foreign works. Even so limited it has considerable deficiencies. On Textual Criticism, *e.g.*, the only books named are Lake's small shilling textbook and Nestle's volume; under Introduction, only Godet and Salmon are mentioned. In Mark, Luke and John the only commentaries noticed are those by Swete, Plummer, Godet and Westcott. Under Hebrews we miss Professor A. B. Davidson's volume and others. On most questions Mr. Pullan's position is strictly conservative. Mark's Gospel is referred to A.D. 62, Matthew's to 69, Luke's to 70-75, John's to 80-90. The Pastoral Epistles are placed at A.D. 63-64; Hebrews at 66; 1 Peter at 64, and 2 Peter at 65. The earliest book is held to be the Epistle of James, dated at A.D. 50; the latest is the Book of Revelation, put at 96. That the "Galatians" are the people of South Galatia is held to be "almost certainly correct". The leading arguments for and against the particular conclusions adopted in the book are usually stated with commendable fairness, so that the reader can judge for himself.

The second edition of Jülicher's important contribution to the interpretation of the *Parables of our Lord*¹ brings the work thoroughly up to date. The book is one of great value and the author is to be congratulated on the success which it has already won. The first part had the honour of passing into a second edition in three years. We hope to see a new edition of the second part called for speedily. Professor Jülicher's discussions of the historical credibility of the parables, their nature, purpose and value, are of marked ability, thorough, cautious and informing. One misses some

¹ Die Gleichnisreden Jesu. Von. D. Adolf Jülicher, Professor der Theologie in Marburg. Erster Teil. Die Gleichnisreden Jesu im Allgemeinen. Zweite neu bearbeitete Auflage. Freiburg i. B.: J. C. B. Mohr; London: Williams & Norgate. 8vo, pp. 328. Price M.7.20.

things, *e.g.*, an adequate consideration of the questions raised regarding their classification. But there is an excellent sketch of the history of their interpretation. This is done at length and is of great interest. The list of English writers who are passed in review, though by no means complete, is considerable, and shows real insight into their several qualities and points of view. The advance made by Dr. A. B. Bruce's work on Trench's is fully recognised. Among the best things in the historical section of the volume are the estimates of the services of Bucer, Calvin, Maldonatus, Van Koetsveld and B. Weiss to the proper understanding of the parables. Professor Jülicher's book is one for the student to have always at hand. The detailed exegesis of several parables with which the second part¹ is occupied, leaves little unnoticed that is of any value. It is the most important addition that has been made to this branch of Biblical study for many years. It follows in the track of the best interpreters, and aims at giving a strictly scientific exposition of all the parabolic sections of the Synoptical Gospels. Professor Jülicher's exegetical method and principles have not been received, it is true, with universal approbation. They have been assailed by Professor W. Bousset and others, but they seem in the main sensible and just. His interpretations are not such as we can accept in every case at once. They are at times sufficiently open to question. But they have always much to teach us. They break away from the fanciful, though often pleasing and edifying, style of interpretation which was long in the ascendant, especially in England. They burst the bonds of Patristic authority and do much to bring us back to a view of the parables which is content to look at them in the light of their historical circumstances, their immediate occasion, and their application to the position of those to whom they were originally addressed.

A subject to which too little attention has been given has been dealt with in a suggestive way by Dr. Edward Carus

¹ Zweiter Teil. Auslegung der Gleichnisreden der drei ersten Evangelien. Freiburg i. B.: J. C. B. Mohr; London: Williams & Norgate, 1899. 8vo, pp. viii. + 643. Price M.12.80.

Selwyn, Headmaster of Uppingham School, in his volume on *The Christian Prophets and the Prophetic Apocalypse*.¹ With some reason the author speaks of his subject as one that relates to "the most important body of teachers and the most characteristic kind of teaching which have ever escaped notice, in their specific features, by theologians ancient and modern". It is strange that this important field of study should have been so persistently overlooked, and that the prophets of the New Testament should have been so little regarded when so much has been done for our appreciation of their predecessors of the Old Testament. Dr. Selwyn does something to remove the reproach. He sets these prophets forth as an order (1 Cor. xii. 31, xiv. 40), as men possessed of one of "the greater gifts," as more than preachers only on the one hand and more than chiliasts on the other, as the "nucleus round which gathered the first elements of Christianity". In working out his argument he gives first a short historical outline of Christian prophecy from the forms in which it appears in the New Testament writings on to its decay in Tertullian's time. He devotes next a special chapter to the chronology and circumstances of Montanism, and then proceeds to deal at considerable length with the Apocalypse of John—its nature, its relations to other Jewish writings and to the Fourth Gospel, its leading ideas, the seer-elder, etc. His object is to show the continuity of the prophetic gift from Jewish to Christian times, how wide was the difference between the evangelist and the prophet, elder or seer, how the prophetic order became enfeebled in the first half of the second century, and how in the Churches a conflict naturally arose between Prophecy and Order, which had its chief theatre in Asia Minor. There is a great deal in this book that is fresh and interesting and provocative of thought. There are at the same time a good many doubtful positions, particularly as regards the Johannine writings. The book fails in not distinguishing adequately between Prophecy and Apocalyptic. It describes the Fourth Gospel as "designed

¹ London: Macmillan & Co., 1900. Cr. 8vo, pp. xv. + 277. Price 6s. net.

to represent a non-prophetic aspect of the original facts of the Saviour's life," and as a book which "quietly fulfils and corrects" both the Apocalypse and the Synoptic Gospels. In its interpretation of the obscurities of the Book of Revelation, also, it comes now and again to conclusions which are somewhat rapidly reached and far from convincing. It has the great merit, however, of being interesting and suggestive all through.

Dr. Swete has made all students of Holy Scripture his debtors by the preparation of his *Introduction to the Old Testament in Greek*.¹ It is in the best sense a *Student's* book, full of matter admirably arranged, giving succinct, reliable, scholarly statements on the essential questions, and furnishing at the same time all necessary references to literature and authorities. The book is got up also in excellent style and is printed with remarkable accuracy. It is not indeed wholly free from misprints, but it is nearly so. It is appropriately dedicated to Dr. Eberhard Nestle, to whom Professor Swete gratefully acknowledges himself to be indebted for much generous and valuable help. It represents a vast amount of patient toil. The field over which it takes us is enormous. We owe the learned author our best thanks for the way in which he has met a want long felt by students.

The book is divided into three parts. The first deals with the history of the Greek Old Testament and its transmission. This occupies 194 pages and gives the main points in the story of the Alexandrian version itself, the later Greek versions, the Hexapla, the Hexaplar and other recensions of the Septuagint, the ancient versions based on the Septuagint, the manuscripts and the printed text of the Septuagint. At each point the more fundamental authorities are given in their terms. In concise form the evidence is presented which points to the conclusion that the version arose out of the

¹By Henry Barclay Swete, D.D., Hon. Litt.D., Dublin, Fellow of Gonville and Caius College, Regius Professor of Divinity. With Appendix containing the Letter of Aristeas. Edited by H. St. John Thackeray, M.A. Cambridge: University Press, 1900. Cr. 8vo, pp. xi. + 592. Price 7s. 6d. net.

needs of the Alexandrian Jews. It is held to be "not improbable that the king encouraged the work of translation with the view of promoting the use of the Greek language by the settlers as well as for the purpose of gratifying his own curiosity". As one should expect, the subject of the language of the LXX is carefully and judiciously treated. "The Greek of the Alexandrian Pentateuch," says Professor Swete, "is Egyptian, and, as far as we can judge, not such as Palestinian translators would have written." The vocabulary and style of the LXX are "such as to discredit the attribution of the Greek Pentateuch to a company consisting exclusively or chiefly of Palestinian Jews. The LXX as a whole, or at any rate the earlier part of the collection, is a monument of Alexandrian Greek as it was spoken by the Jewish colony in the Delta under the rule of the Ptolemies." Due account is taken of the "new criterion" of Egyptian Greek offered by recent discoveries in Egypt; of the results yielded by the papyri and their application to the Septuagint; of the contributions made to this part of the subject by Professor Mahaffy, Dr. Deissmann, etc. On the question of the date or dates of the work of translation, Professor Swete expresses himself with his usual caution and moderation. He is of opinion that the testimony of the first century A.D. "does not absolutely require us to believe that all the books of the Hebrew Canon had been translated and were circulated in a Greek version during the Apostolic Age". He thinks at the same time that it is not improbable that such was the case. His final conclusion is that "as a whole the work of translation was doubtless carried out at Alexandria, where it was begun; and the Greek Bible of the Hellenistic Jews and the Catholic Church may rightly be styled the Alexandrian Greek version of the Old Testament". The later Greek versions, the Hexaplar and other recensions of the Septuagint, and the ancient versions based on it are all handled with like care. There is a most useful history, descriptive and critical, of the various manuscripts. A great amount of information is packed into this section of the book. The same is the case with the scholarly chapter devoted to the history of the printed texts.

The second part deals with the titles, grouping, number, and order of the books, the text-divisions, the books of the Hebrew Canon, the books not included in it, etc. The third part discusses questions of more general interest—the literary use of the LXX by non-Christian Hellenists, the quotations from the LXX in the New Testament and in early Christian literature, the Greek versions as aids to Bible Study, the influence of the LXX on Christian literature, the textual condition of the LXX and the problems arising out of it. There are many points of interest in the chapters which deal with these matters. Attention is very properly directed to the importance of the “innumerable references of a less formal character than direct quotations” in any estimate which is attempted of the influence of the LXX upon the New Testament. That influence is judged to be so profound and pervading that it is not too much to say that “in its literary form and expression the New Testament would have been a widely different book had it been written by authors who knew the Old Testament only in the original, or who knew it in a Greek version other than that of the LXX”. Professor Swete gives a very fair statement on the subject of the Letter of Aristeas. This is supplemented by a special Appendix, which gives the Greek text of the document, the variant readings, and a pretty full account of the manuscripts, the various steps in the preparation for a critical edition, etc. This is by the hand of Mr. St. John Thackeray. We owe to him in this way a very good edition of the Letter, which is in some respects less elaborate than Wendland’s, but has the advantage of being based on collations made by himself.

There is much work to be done yet in relation to the Septuagint. We require a better estimate of the extent to which, in quoting and in translating, men allowed themselves liberty in adapting the books they had in hand to their own circumstances and objects. There is a vast deal to be done still in the matter of the text, and we look forward, therefore, with expectation to obtaining by and by the larger edition of the Cambridge Septuagint. And with

a view to this and other needs there is the pressing want of better editions of the Patristic writings. Meantime we owe much to Dr. Swete. His book will be a help and an encouragement to students. We express anew our sense of the trustworthy character of this Introduction, and the sound judgment distinguishing the opinions expressed in it.

In the August issue of the *Wesleyan Methodist Magazine* the Rev. Herbert B. Workman continues his interesting series of "Studies in the English Reformation," his subject being the later Lollards, Oldcastle, Tailor, Wyche and others. We get also the fourth instalment of the Rev. James S. H. Royce's graphic sketch of "Australasian Methodism".

The July issue of *The Journal of Theological Studies* opens with a paper of considerable historical interest on "The English Coronation Orders," which appears very opportunely at present. The second paper is by the Rev. Herbert Kelly. It deals with the relation of miracles to Christian doctrine. It attempts a restatement of the question. Its argument proceeds on the basis of the primary distinction between two great types of religions—that which rests on "inference from material or human nature, and consists of a statement or arrangement of such ideals as may be abstracted therefrom for purposes of nature," and that "which seriously claims to be a revelation of that which transcends nature, and could not be inferred or derived from it". It holds that the Bible presents a "continuous history of revelation having four marked stages". These it describes as revelations respectively of reality, transcendency of being, knowable nature, and God Himself. Each of these, it is held, is necessarily miraculous, as it transcends natural human inference. The Christian miracles stand, therefore, in contrast with "magical" miracles. Professor Massie gives an acute criticism of Professor Ramsay's contention that in 1 Cor. vii. St. Paul is pleading the rights of celibacy in view of a proposal by the Corinthian officials of a Church rule urging marriage. Dr. James Drummond continues his able inquiry into the use and meaning of the title "Son of Man" in the Synoptic Gospels. He criticises the opinions of Neander, Dalman,

Baur, Holsten, Bartlet, Carpenter and others. He finds none of them quite satisfactory, and proposes a tentative solution of his own. He calls special attention to Christ's repeated references to Himself in the third person—a fact to which he thinks sufficient attention has not been given. He regards the phrase as having all the appearance of being used “in two distinct senses which are nowhere reconciled”. He concludes that our Lord did not use the title “Son of Man” in a very strict or limited sense, but may have given it a “somewhat varying application according to circumstances”. In short, his view is that, starting with Daniel, our Lord may have taken the phrase as a typical expression, standing for the true representatives of Israel, the ideal people of God; that this view could readily connect itself with the servant of God in Isaiah liii.; that He may have regarded Himself then as the head of this ideal class; and, further, that He may not have “identified Himself as Messiah with him who was to come as the conquering Son of Man, but may have understood the prophet's vision as a poetical description of the spiritual conquest of the world's brute forces by a divinely commissioned humanity, personified as the Son of Man”. This is interesting, but not very probable, least of all in this last supposition. It cannot be said of this article, able as it is, that it gives us a better or more reasonable explanation than some of those that have been longer before us. There are smaller contributions and articles which add to the value of this number of the Journal, such as Mr. Frere's account of the newly found York Gradual, which fills a gap in our knowledge of the mediæval service-books of the English Church.

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In July number, page 372, line 17, for " Liberalism " read " Literalism ".

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A History of Babylonia and Assyria.

By R. W. Rogers. 2 vols. 2nd edition. New York: Jennings & Pye, 1900. 8vo, pp. xx. + 429 and xv. + 418. Price 20s. net.

Aufsätze und Abhandlungen.

By Fritz Hommel. Vols. II. and III. Munich: Franz, 1900-1901. 8vo. Price 25s.

Délégation en Perse. Mémoires publiés sous la Direction de M. J. de Morgan. Tome II. Textes élamites-sémitiques.

By V. Scheil. Paris: Leroux, 1900. Fol. Price Fr. 50.

PROFESSOR ROGERS'S handsome volumes meet a want that has been often expressed. Hitherto there has been no systematic and detailed account in English of the way in which the cuneiform inscriptions came to be deciphered. What are the foundations upon which the vast superstructure of cuneiform decipherment has been built? and what certainty have we that the foundations are secure? are two questions that are often asked. But there was no English work in which they were satisfactorily answered. No writer had undertaken the task of examining the whole mass of literature in which the history of the decipherment is contained, of throwing the results into orderly shape, and so tracing the successive steps in the process of discovery.

The work has now been accomplished by Professor Rogers once for all. And a most interesting story it is. From first to last the history of the interpretation of the cuneiform inscriptions is one of the romances of archæology. From the days when the Italian traveller Pietro della Valle first published some of the strange characters found among the ruins

of Persepolis and pointed out that they must be read from left to right, down to the time when system after system of cuneiform writing and language after language embodied in it have been deciphered and read, there has been a steady, if slow, progress, clue leading on to clue, and one discovery opening the way to another. No link in the chain of evidence has been wanting, and each link has been well tested before it has been accepted for use.

And yet the whole system of decipherment began with a fortunate guess of Grotefend, who was a classical and not an oriental scholar. Certain groups of characters in what was believed to be the Persian transcript of the cuneiform inscriptions of Persepolis were identified by him with the names of Darius and Xerxes, and the guess, which was really based on a combination of historical knowledge and common-sense, turned out to be right. But many years passed before the labours of various scholars in Germany, France, England and elsewhere, succeeded in determining the whole of the Persian cuneiform alphabet as well as the grammar and vocabulary of the texts written in it. When this was at last done, the transcripts of the same texts in what proved to be the languages of Elam and Babylonia were attacked, and with the help of the monuments that had just been unearthed at Nineveh the inscriptions of Assyria and Babylonia were patiently deciphered. How this has further led to the discovery and decipherment of the extinct languages of primitive Babylonia and Armenia—the so-called Sumerian and Vannic—the very existence of which was previously unknown, must be read in the pages of Professor Rogers's volumes.

Professor Rogers, however, has not confined himself to the history of cuneiform decipherment. It is doubtless this part of his work which will have the most abiding interest and value, as it has been done so thoroughly as to leave no room for its being done over again. But it merely forms an introduction to an account of what monumental research has told us up to the present of the ancient history of Babylonia and Assyria. Stock is taken, as it were, of our existing

knowledge on the subject, and, after a brief description of recent explorations, the chronology and history of the old kingdoms of the Tigris and Euphrates are discussed in detail. Professor Rogers possesses a first-hand acquaintance with the inscriptions; he has also read and weighed carefully all that has been written about them by Assyriologists, so far as it bears upon history, and he has spent several years in examining and comparing the theories of the latter. Above all, he is cautious in accepting evidence, and is blessed with a large share of common-sense which is as necessary in science as in the affairs of daily life.

It is, of course, inevitable that in questions of history, where the evidence is often scanty and our conclusions depend on a more or less amount of probability, different scholars will not always adopt the same views. Here and there I am unable to agree with Professor Rogers's results; more frequently I find myself in agreement with him in opposition to the theories of the younger Assyriologists of Germany. Thus he is certainly right in holding that the Azariah of the cuneiform inscriptions is the Uzziah of the Old Testament, and not the king of some unknown tribe in northern Syria, and I fully assent to his verdict that though "Winckler's suggestions concerning Musri are exceedingly fruitful," the German scholar has ridden his hobby of an Arabian Musri to death. On the other hand he accepts Hilprecht's derivation of the name of Shinar from that of the town of Nin-Girśu or Lagas, which is impossible, if for no other reason than that the Assyrian form of the word, Inguriśa, shows that it was pronounced In-Girśu in Sumerian and not In-Śungir, as Hilprecht's theory would demand.

Professor Rogers's book is printed on good paper in good clear type. I have noticed very few misprints in it. "Kudur-Marbuk," however (i., p. 381) should be Kudur-Mabuk, and in the second volume the words "of Gog" have dropped out before "with Gyges" in the footnote on page 258, while the latter part of the second footnote on page 283 has been misplaced; it ought to come at the foot of page 285.

It is nine years since the first volume of Professor Hommel's *Aufsätze* appeared, and the two which have now been issued will be welcomed by Semitic scholars. They exhibit that combination of learning and brilliant suggestion which we are accustomed to expect from the author, and are full of new facts and daring hypotheses. He is one of the few German workers in the Semitic field who are stimulating, even where we most differ from his conclusions, and his profound knowledge of the Assyrian and South Arabian inscriptions gives him an advantage over the majority of his fellow students in the same department of research.

A considerable part of the two volumes Professor Hommel has just published is occupied with the astronomy of ancient Chaldæa. He has done wisely in reprinting his valuable papers on the subject which have been so long buried in the pages of *Ausland*, where they were inaccessible to most readers. They contain, after all, the best account of Babylonian astronomy that has hitherto been written, and they have been brought up to date by the addition of notes and appendices. The greater number of the fixed stars mentioned in the cuneiform tablets may now be considered as identified, and the question of the origin of the zodiac to be settled once for all. Its Babylonian origin cannot again be seriously called in doubt.

A short article on the Babylonian conception of the universe will serve to correct certain false impressions for which Jensen's *Kosmologie* is responsible. Professor Hommel has done well in adding a map to his text, for the Babylonian map of the world was by no means simple, in spite of its primitive character. It was, in fact, an attempt to combine in what we should call a scientific form two mythological conceptions which were really incompatible with each other, in one of which the earth was represented as a mountain, on the summit of which the heavenly vault rested, while the other made it an island floating on the surface of an encircling sea.

The second volume is mainly devoted to the Minæan inscriptions of Southern Arabia, and is full of information

which will be to most readers at once new and interesting. As Professor Hommel points out, they show that the early religion of the Semites, instead of being a worship of stocks and stones, as Wellhausen and Robertson Smith have contended, was really what the writers of a century ago called Sabaism, in which the sun and moon and "host of heaven" held the foremost place. So far, indeed, from being introduced into Canaan in the age of the later Jewish Kings, "Sabaism" was the oldest cult of the civilised Semite whether he belonged to the Babylonian or to the West Semitic and Arabian branch of the family. But whereas in Babylonia, where Sumerian influence remained powerful to the last, the Sun-god was the supreme Baal, among the Western Semites it was the Moon-god who stood at the head of the Pantheon, the Sun-god becoming a goddess who was the mere shadow of a male god. In Hadhramaut the Moon-god retained his Babylonian name of Sin, which was carried westward as far as Mount Sinai; elsewhere the name was replaced by a title like 'Ammi or Wadd or Haubas. By the side of the Moon-god stood another god, the transformed Babylonian goddess Istar, the evening star, as well as a messenger or "angel" interpreter, who was entitled Anbây, the Babylonian Nabium or Nebo "the prophet," in Qatabân, and Haul, "the Phoenix," in Hadhramaut. Like Istar, the Angel-god, who mediated between the supreme deity and his worshippers, was derived from Babylonia, along with the doctrine of the Triad. Shams, the Sun-goddess, was the wife or daughter of Sin.

The fact that in Canaan the supreme Baal was the Sun, and not the Moon, was due to the deep and long-continued influence of Babylonian culture in those early days when Syria was a Babylonian province and the language, law, and literature of Babylonia were carried to the West. The cult of the Moon-god, on the other hand, was essentially West Semitic. "Ur of the Chaldees," on the Arabian side of the Euphrates, was dedicated to him, as well as Harran in Mesopotamia, and Professor Hommel throws out the suggestion that Yahveh of Israel might once have been synonymous with the Baal of Ur. At all events, some

years ago I pointed out the name of Yahum-il, the Joel of the Old Testament, in a cuneiform document of the Abrahamic age, along with such other specifically Hebrew names as Jacob-el (Ya'qub-ilu) and Joseph-el (Yasup-ilu), and since then Professor Hommel has discovered several more similarly compounded with the name of Yahu and of the same early date. Perhaps he is right in thinking that the monotheistic tone of a hymn to the Moon-god, which was once included in the ritual of the temple of Ur, points to a monotheistic tendency on the part of the worshippers of the god.

In Arabia the Babylonian goddess of the evening star became a god Atthar. It was the same also in Moab. In Canaan, however, Babylonian influences were too powerful, and Istar accordingly was provided with the Semitic feminine suffix and became the Ashtoreth of Scripture. One of the results of this was that the old Canaanitish goddess Ashêrah fell into the background, her attributes being usurped by the newcomer. Ashêrah appears as Asratum and Asirtum in the cuneiform texts which make her a goddess of the "Amorites" of the West. An interesting inscription from Sippara, in which Khammurabi or Ammu-rapi, the Amraphel of Genesis, is entitled "King of the land of the Amorites," *i.e.*, Syria and Palestine, is dedicated by a Canaanite to the goddess Ashêrah, and a bilingual hymn makes her the wife of Amurrû "the Amorite god". Amurrû was identified with the Babylonian Hadad, and is called Ramânu or Rimmon on a seal.

Professor Hommel has now succeeded in detecting the name of Ashêrah in the Minæan inscriptions of southern Arabia where it appears under the form of Athirat. Athirat is the wife of the Moon-god Wadd, in whom Hommel sees the Hadad of Assyria. He further suggests that the name is originally nothing more than the feminine of Assur, which is written Asir in the cuneiform texts of Cappadocia. He even finds traces of Asir or Asher in the Old Testament, as for example in Deut. xxxiii. 29, when he would translate: "[Yahveh] is the shield of thy help, and Asher the sword of thy glory". There are, however, difficulties in the way of this

ingenious combination. In Assyria itself *asirtu* "sanctuary" is always kept distinct from Assur or Asur with the vowel *u*; indeed the character of the vowel in the second syllable of *asirtu* was so strongly marked as to influence that in the first, so that not unfrequently we find *esrêti* from *esirtu* in the texts. The Sumerian and ideographic equivalents of *asirtu*, moreover, are never interchanged with those of Assur, who, I believe, derived his name from that of the old Assyrian capital. That the Assyrian *asirtu*, however, which is sometimes spelt *asratu*, is the Ashêrah of the West Semites admits of no question, and explains how it is that the latter is at once the name of a goddess and a sacred place. The ideographs by which *asirtu* or *esrêtu* was represented and which had the pronunciation of *usug* in Sumerian, are stated to denote on the one hand the god Bel and on the other the Beth-els or "houses of the gods". Perhaps, therefore, the primitive Asirtu was a consecrated stone in which the goddess of the plain was believed to reside.

I have left myself but little space in which to discuss the first article in the third volume of the *Aufsätze*. It is concerned with the four rivers of Paradise which Professor Hommel finds in Arabia, along with the Mizraim and Asshur of a good many passages of Scripture. He has, in fact, adopted Winckler's resuscitation of the old theory of Dr. Beke which identified Mizraim with Midian instead of Egypt, while Asshur becomes the Asshurim of Gen. xxv. 3, and is made synonymous with Edom, and the Jareb of Hosea is transformed into the Arabs. That Professor Hommel's arguments are ingenious and full of learning goes without saying, but I doubt whether he will gain many converts to his views or indeed whether, after mature consideration, he will himself continue to hold them. It is possible that Muzur "the border-land" signifies northern Arabia in some of the passages in the Assyrian texts in which it occurs, and that Mizraim may have been corrupted from Mazor in a few verses of the Old Testament, but the wholesale *bouleversement* of ancient geography which the new theories necessitate is not likely to win acceptance. It is riding a hobby a little

too hard to transfer the Mizraim against which Isaiah prophesies (chapter xix.) from one side of the Red Sea to the other, and to alter the readings of the Hebrew text where they do not suit the new hypothesis. I am quite as willing as Professor Hommel to believe that the prophecies of Balaam belong to the Mosaic age, but I do not see that this obliges us to accept the geographical novelties he proposes in support of his views. After all, the last words of the prophecy—"And ships (shall come) from the coast of Chittim, and shall afflict Asshur and shall afflict Eber, and he also shall perish for ever"—admit of a historical interpretation even if we retain the Masoretic reading and the translation of the Authorised Version. In the Tel el-Amarna correspondence, the King of Jerusalem tells his suzerain the Pharaoh that "when there was a ship upon the sea, the arm of the Mighty King conquered Naharaim and the Babylonians," and those who will may see in the Khabiri of the same letters the Eber of Balaam. As for the ships of Chittim, they are no longer difficult to find. Dr. A. J. Evans's discoveries in Crete have shown that the maritime empire of Minos was a reality, and that in the Mosaic age the Philistines of the Greek seas harried the shores of Palestine and occupied the cities of the coast.

Dr. Scheil's work is the first-fruits of M. de Morgan's recent excavations at Susa. The first volume, describing the excavations themselves and the topography of the site, has not yet appeared, but M. de Morgan has conferred a boon on scholars by allowing the second volume to be published as soon as it was ready for the press. From some points of view it is the most important of all the volumes which it is intended to issue. It contains the inscriptions in Semitic Babylonian which have been discovered among the ruins of the old capital of Elam, and comes upon us as a surprise. Hitherto it had been believed that Susa was from the outset what it was from the Abrahamic age onward—the seat of a non-Semitic power, ruled by kings who spoke an agglutinative

language, the last stage of which is found in the third transcripts of the Achæmenian inscriptions. Now it turns out that this was far from being the case. In the remote days of Sargon of Akkad (B.C. 3800) and for many centuries afterwards, Elam was a Babylonian province, and Susa or Shushan was governed by viceroys under the reigning Semitic dynasty of Babylonia like any other Babylonian town. The real capital of the non-Semitic population was Anzan to the north-west, and it was not until after the time of Khammurabi, or Amraphel, the contemporary of Abraham, that the kings of Anzan obtained permanent possession of Susa and established a non-Semitic kingdom in Elam. Before that date Elam was what it is described as being in the tenth chapter of Genesis, a son of Shem and a brother of Asshur and Aram. The new discoveries are a most unexpected verification of the accuracy of the Biblical statement.

The first excavators at Susa were two Englishmen, Colonel Williams and Mr. Loftus, exactly half a century ago. But want of funds prevented them from doing much more than showing what archæological treasures lay buried under its triple mound. Then came M. Dieulafoy, who devoted himself to a thorough exploration of the sumptuous palace of Darius and Artaxerxes Mnemon, the enamelled tiles of which, with their friezes of lions and archers, now form one of the chief ornaments of the Museum of the Louvre. It was left for M. de Morgan systematically to excavate the ancient city and lay bare the walls and monuments that had been destroyed by Assur-bani-pal when the old capital of Elam finally fell before the Assyrian arms.

The earliest and one of the most interesting of these is the obelisk of an early Babylonian monarch, a predecessor probably of Sargon of Akkad, of whom we previously knew no more than the name. The obelisk is covered with many hundred lines of writing and records the purchase by the king of various estates in Northern Babylonia. It throws a good deal of light on the economical history of Babylonia in the remote period to which it belongs. The prices in silver shekels are given of various objects, including copper knives,

donkeys and slaves, and different trades and professions are named, such as those of the carpenter, blacksmith, merchant and sailor. We hear of serfs attached to the estates bought by the king, but it is carefully stipulated that wages should be paid to them for their labour. The numerous names too deserve study; among them is that of Ishmael which indicates that Western Semites were already settled in the land.

Another equally interesting monument is a stela of Naram-Sin, the son and successor of Sargon of Akkad. It celebrates his overthrow of a league formed against him by the Kurdish princes, and represents the conqueror climbing the rugged mountains of the north-east and trampling his foes under his feet.

The other monuments consist for the most part of bricks and boundary-stones the latter of which contain the title-deeds of the landed properties on which they were originally set up as well as a description of their boundaries. The bricks come from the temples which were built or restored by the viceroys and governors whose names they bear. Some of the boundary-stones are as late as the age of the Kassite dynasty of Babylonia, and prove that the Kassite invasion engulfed Elam as well as Babylonia. Nor must we forget a block of black granite with an inscription of Khammurabi, or a curious tablet which states how King Bitilyas (B.C. 1300) had given some corn-land to a political "refugee" from Eastern Cappadocia, a currier by trade, in return for a leather cuirass that he had made. Assyria was in alliance at the time with Khali-rabbat or Cappadocia, and Agab-takha the refugee, accordingly, did not feel himself safe until he had reached the easternmost extremity of Babylonia.

The volume has been brought out with all the sumptuousness of type and paper that distinguishes such publications in France, and the photographs of the original texts are clear and excellent. The name of Dr. Scheil is a sufficient guarantee of the care and scholarship with which they have been edited.

A. H. SAYCE.

The Counter-Reformation in Europe.

By Rev. Arthur Robert Pennington, M.A., Canon Non-Residentiary of Lincoln; and Rector of Utterby, Lincolnshire.
London: Elliot Stock. Pp. xx. + 280.

THOUGH not to be compared in mastery of material or breadth of view with Gothein's *Ignatius von Loyola und die Gegenreformation* or even with the late Professor Maurenbrecher's unfinished *Geschichte der Katholischen Reformation*, Canon Pennington has prepared a useful handbook on a field which has been too much neglected by Anglo-Saxon writers. The Protestant Reformation has had abundant exposition in English; but its Roman counterpart has never received the attention that it deserves from English-speaking historians. Besides a general sense of the importance of this relatively undeveloped theme, two motives appear to have led Canon Pennington to undertake his task. One of these is a desire to correct the errors of Lord Macaulay's essay on Ranke's *History of the Popes*, and the other a wish to supplement the narrative of the lamented Bishop Creighton by telling the story of the revival of Romanism till 1648. It is no injustice to Canon Pennington's work to say that he has not given such a treatment of the theme as would have come from the pen of the late Bishop of London; but so far, certainly, as the other object held in view is concerned, its end is fully attained. Canon Pennington gives good reasons for his contention that, great as were the services of the Society of Jesus to the Counter-Reformation, their importance was exaggerated by Macaulay, while that brilliant writer failed to give due weight to the patient work of Philip II., and neglected the potent influence of the Council of Trent in restoring its lost strength to the Roman communion. In his emphasis on other influences than those of the Jesuits in

furthering the Counter-Reformation, at least during its earlier stages, and in his insistence on the prime importance of the failure of the Spanish Armada not merely in determining the religious story of England but that of continental Europe, Canon Pennington has done well.

The author's clear appreciation of the significance to the Roman cause of the Council of Trent gives special value to the chapter in which he describes its work; but he is at his best in sketching the Counter-Reformation in England and in exhibiting the varied activities of that champion of Rome and enemy of Elizabeth, Cardinal William Allen, and of the priests and Jesuits who aided in the effort to win England to the Roman obedience. Allen's endeavours to overthrow English Protestantism through the agency of his "seminary priests," his adoption of political intrigue in addition to spiritual weapons, and his zeal in stimulating the purpose of Philip II. to conquer England by the Armada are interestingly pictured.

Canon Pennington's sympathies are evidently strongly Protestant. Though he is not insensible to the courage and zeal of the leaders of the Counter-Reformation and especially of its English martyrs, he evidently finds it hard to view them with impartial eyes. He has not a little of Protestant denunciation of Rome and her works. Such an attitude of mind is readily understood. The contests of the Reformation age are not yet so fought out that it is possible to look back upon their course without strong preference for one party or the other in the struggle. But, from the point of view of a historian, this intense Protestant note is the cause of the chief defect of the book under review. That defect is a lack of sympathetic appreciation of the spiritual force and significance of the Roman revival. Its evils are evident, and Canon Pennington has pointed out many of them. He appreciates the courage and self-denial of its leaders. But its zeal and confidence and persistence, however obnoxious in their manifestations to us of Protestant faith, had their springs deep down in a real revival of piety. That the Counter-Reformation was at bottom.

It is to be regretted that the proof-reading of the volume has not been closer. Several instances occur where the hasty reader is liable to be misled because differing forms of the same name is given. For example the same person is spoken of as "John Peter Caraffa" on p. 43, and as "Jean Pierre" simply on p. 45. "Princess Jean" of p. 91, is "Donna Juana" on p. 92. The battle of Jarnac is misprinted "Sarnac" (p. 158). The author differs from the prevailing opinion in ascribing the *Beneficio di Gesu Cristo crocifisso* to Paleario; and the fourth general of the Jesuits, Mercurian, was a Belgian, not an Italian. But these are minor matters, and the volume is one to be welcomed as a popular introduction which may stimulate further study of the important movement of which it treats.

WILLISTON WALKER.

The Labyrinth of the World and the Paradise of the Heart.

By John Amos Komensky (Comenius). Edited and translated by Count Lützow. London: Swan Sonnenschein & Co., 1901. Cr. 8vo, pp. 347. Price 6s.

The Time of Transition, or the Hope of Humanity.

By Frederick Arthur Hyndman, B.A. (Oxon.). London: Swan Sonnenschein & Co., 1901. Cr. 8vo, pp. xxiv. + 422. Price 6s.

The Labyrinth of the World is a decidedly interesting book. It is an allegory of social, political and religious life, written by Comenius, a bishop of the persecuted Moravian Church, and published in 1631. It became a favourite book with the Bohemians, feeding both their piety and their political discontent. At the beginning of last century, in 1820, it was placed on the list of prohibited books, as politically dangerous, but now it is freely printed and widely read. Comenius was a wise and kindly satirist. We are asked to call him a Pessimist, because he saw the common ills of life so plainly. He was not a Pessimist but he was a Calvinist, with a perception of the true dignity and high possibilities of man's nature. He saw how many were the tribulations through which men pass, and that from most of them they could escape by the exercise of virtue and of common-sense. His Pilgrim was a "caviller," but only against things that we all lament. Who is there that has not felt that a selfish worldly life is *vanitas vanitatum*?

His Labyrinth of the World is a round city with walls. The southern half has three main streets from east to west, and the northern half has three similar streets. In each there is found a separate group of men: married men,

tradesmen and scholars in the southern half; clergymen, magistrates and knights in the northern. The Pilgrim is guided through the city by Impudence and Falsehood. Each class of the population he describes, with many subdivisions, showing the hardships, the sins and the follies of each. There is no plot in the book, but the short sketches are so well arranged that they can be found without an Index. The book was added to in each new edition; he might say, like Bunyan, "For having now my method by the end, Still as I pulled, it came". We cannot date the various sections, except at times by their reference to events in his life. One can understand why a timid censor put it down as a dangerous book. Comenius does not spare any class of men. He shows the injustice of nobles and rulers, the pretensions of lawyers and doctors, the indolence of clergymen, the defects of the Roman Church and the mistakes of the Protestant, the degradation of the lower classes and the vices of the rich. It might well seem an evil book to men who consider any attack upon the *status quo* to be a personal menace. Some of the descriptions are specially good, *e.g.*, the storm at sea, the mock trial of Simplicity in which are quoted words of Luther that stir the heart like the sound of a trumpet, the terrible picture of a battle, the powerful but restrained account of the end of the wicked when the spectacles are torn off and we see the truth. The last chapters, entitled "the Paradise of the Heart," show the charm of the Christian life, whatever our circumstances may be. The picture of a true minister of the Gospel is especially good. The vigour and interest of the book are maintained throughout.

The translation by Count Lützow is in vigorous and faultless English. The introduction contains a life of Comenius and gives all that is necessary for an understanding of the allegory.

The Time of Transition is a curious book, crude, discursive, not uninteresting, but very few will be able to read it with patience. The title gives no idea of the contents. It deals

with the Christian doctrine of the Trinity. The Holy Family consists of God the Almighty Father, the Holy Ghost the Almighty Mother, and Jesus Christ their only Son. There is no glaring irreverence, but one is forever reminded of the triads of the Indian Pantheon. The Roman adoration of the Virgin came in because the character of God was misunderstood. Mr. Hyndman thinks it still necessary to find the attributes of patience, tenderness and nurture in the Holy Ghost, the divine Mother. Robertson of Brighton in his famous sermons showed that we have all that devotion and Christian life require in the gracious attributes of God as revealed in the gospel. The author refers to many problems in a discursive way that is at times entertaining, at times annoying, *e.g.*, the creation and the fall of man, the tempter not a serpent but a monkey, the lost Ten Tribes, women's rights, prison reform, England's destiny, the fate of the Jews, the mission problem at home and abroad. He writes as a devoted member of the Church of England, and tells us how her prayers and formularies must be modified to fit in with his theories! His doctrine of the Holy Ghost is defended by page after page of quotation from Old and New Testament, and from the Apocrypha. The two books are published by Messrs. Swan Sonnenschein & Co., they are well printed on good paper and well bound.

CHARLES F. FLEMING.

**The Adversaries of the Sceptic ; or, the Specious Present :
a new inquiry into human knowledge.**

*By Alfred Hodder, Ph.D. London : Sonnenschein, 1901. 8vo,
pp. 339. Price 6s.*

The Evolution of Consciousness.

*By Leonard Hall, M.A. London : Williams & Norgate,
1901. 8vo, pp. 152. Price 3s. net.*

MR. HODDER'S book is a brilliant one in many respects, and much of its doctrine is timely and wholesome ; but the author will never make himself properly understood or gain the influence his gifts deserve till he improves his methods of exposition. Imagine Mr. George Meredith in one of his most tortuously sarcastic and elliptical moods recording a very abstract metaphysical dialogue in the third person with but faint indications where assertion ends and reply begins, leaving us to guess his sympathies in the dialogue by covert hints, and you get some idea of the difficulty of tracking Mr. Hodder (who is the "Sceptic") in his mazy dialectical wrestlings with "Adversaries" who make too much of the "Specious Present," or too little. Compared with the exasperating, and, one must add, gratuitous difficulty of the style in the metaphysical sections, it hardly seems worth while complaining of other impediments, such as the absence of a table of contents and of division of the argument into paragraphs ; not to mention the swarm of queer misprints, which in one passage at least leave the author's meaning quite conjectural. However, we must cease to grumble at Mr. Hodder for the way he has flung his book into the world, and try to estimate the value of the philosophical view which he represents.

"Specious Present" is a term which was put into general currency by Professor William James, who borrowed it from

Mr. E. R. Clay. It implies that the present time in which we live is not an instantaneous moment but possesses a certain duration. In Professor James's words, "The practically cognized present is no knife-edge, but a saddle-back, with a certain breadth of its own on which we sit perched, and from which we look in two directions into time". The Specious Present is to be opposed to the Atomic Present which is mainly a fiction of the mathematicians. A Philosophy of the Specious Present is one which insists that on the Specious Present our whole world-construction is based, and that intellectual truth and moral value have their source and criterion here.

It is very certain that such an interpretation of experience, even if it does not carry us very far along the road of truth, is capable of good service at the present time. It may be used effectively against the advocates of the *à priori* who still talk, though in tones of diminished authority, of "conditions of knowledge antecedent to all experience" or of "principles to which experience as such is bound to conform". The answer to such high dictatorial claims is that apart from experience we know nothing; that experience comes to us primarily in the here and now; and that such as it is we must accept it. There are, no doubt, fundamental elements in experience which we may by analysis discover therein, and these elements may be due to the experiencing subject as much as to the experienced object. But to reach this result by a modest analysis of experience is very different from dictating to experience conditions to which it must conform.

Another direction in which the judicious sceptic may do good work is in pruning some of the luxuriance of "faith-philosophy". Of old it was a reproach to philosophers that they believed nothing. Now, armed with the latest dialectical appliances they are prepared to conquer worlds of belief with a celerity which fairly takes away one's breath. An eminent thinker, whose name occurs freely in Mr. Hodder's pages, would seem to assure us that from the most trivial truth, such as "There goes Jones," he can deduce the existence of a deity and most of his essential attributes; while if there

happens to be no truth on hand the absurdest falsity will do equally well. "The cow jumped over the moon" is, apparently, enough to prove the reality of a Universal Consciousness which includes both subject and object in an all-inclusive synthesis, and is the source and repository of eternal truth. Surely this hyper-constructive spirit needs a good douse of cold water; not at all to quench its zeal, but to bring it back to a sense of reality.

But the best work of the Sceptic of the Specious Present is to be done not in multiplying scepticism but in reducing it. His destructive efforts are merely preliminary. He clears away the mass of *à priori* dogmatism and scholastic cobwebs in order that something substantial may be built upon the site. But he has also to contend with those truly destructive sceptics who want to prove that no site exists at all. Mr. F. H. Bradley in the interests of an Absolute, which is to be infinitely more real and perfect than any experience we possess, would have us think that there is no such thing as a Specious Present; or, if there is, that we could never know it. Everyone is familiar with the kind of arguments which are used in this connection; such as, that the present can only be known by contrast with the past and the future; that the present is so overlaid with relational elements belonging to what is not present that the present element is indistinguishable from the rest; that by the time we know the present, the present is already past, so that as present it can never be known at all. The answer to these arguments is to show that they presuppose the existence of that very present which they profess to be reasoning away. For every one must admit that we have no direct contact with the non-present. We only know the past because we (or men we know of) were once in contact with it as present and we *now* remember or are told about it; and we only know the future in so far as we *now* imaginatively construct it to ourselves as going to be present. Without the present as our standing-ground the whole series disappears. Mr. Bradley's statement is like saying that a man only knows his own house by contrast with those of other men's. We cannot know the present *fully* except in contrast with past

and future. But between "only" and "fully" there is the widest difference.

All this sound doctrine and much more (mixed with not a little that is unsound) will be found by those few students who have the patience to make an analysis in Mr. Hodder's first part, entitled "Metaphysics of the Specious Present". The second part, the "Ethics of the Specious Present" is much easier to understand, but is, unfortunately, of much less value. It is not logically connected with the first part, nor are its divisions logically connected with each other. Mr. Hodder first attacks the question of the Moral Criterion, and by an examination of the social moral standard and of the personal moral ideal, easily proves that they, neither of them, furnish an absolute criterion by which the individual may guide his ~~wavering steps~~ in the paths of conduct. This is all very true, as everybody knows who has studied ethnology and the moral practice of his friends. But it does not follow, as Mr. Hodder seems to think it does, that the true moral theory is a kind of hedonism, and that "the unit of ethics is, within the limits of a single moment, the least appreciable welcomeness," a return to the ~~μονόχρονος ἡδονῆς~~ ^{μονόχρονος ἡδονῆς} of the Cyrenaics. Mr. Hodder, in his zeal for the pre-eminence of the Specious Present, forgets that the self is based on it but by no means contained in it. A man's life is a big system of which the Specious Present is an infinitesimal part. A man's moral welfare lies, not in the felt perfection of each successive moment, but in the general conformity of the scheme of his life to his moral ideal. This part of Mr. Hodder's book is only saved from insignificance by the fact that, though it is neither new nor true, it has evidently been thought out in an independent spirit by its author. It is in this part too that he most definitely parts company from the convictions of the plain man. The impression given by the first part is that Mr. Hodder is at bottom a common-sense philosopher with a weakness for mystification and intricate dialectical display. His second part convinces us that there is a deep vein of paradox in him after all.

We cannot say that Mr. Leonard Hall's little work on the Evolution of Consciousness makes much advance in the investigation of that most interesting and difficult subject. How difficult it is Mr. Hall seems hardly to realise; at least he has certainly not availed himself of recent work which would have helped him considerably. In his introductory chapter he states a theory which he has elaborated in another book entitled *Man the Microcosm*, to the effect that the human body is built up of simple unicellular organisms called monads, and that "the phenomena of the human mind as well as those of the body, result from the social evolution of the community of monads, whereby the consciousness of the monads of the nervous system is combined and co-ordinated (integrated) into the complex consciousness of man". Mr. Hall announces that he will prove this theory. He does not do so, however; he merely states it. But this is less important because the succeeding chapters seem to bear but little relation to the theory. In the body of the work the argument proceeds upon the lines of the crudest materialism. Though Mr. Hall does not mention Mr. Herbert Spencer's *Principles of Psychology*, it is evident that for him that great work forms the alpha and omega of mental science.

HENRY STURT.

Die Anfänge unserer Religion.

*Von Lic. Paul Wernle, a. o. Professor an der Universität Basel.
Tübingen und Leipzig : J. C. B. Mohr, 1901. Pp. xii.
+ 410. Price 7s.*

THE object of the author in this book, as the Preface explains, is "to present to his readers a clear conception of the nature of the Gospel and the great changes it underwent till the time of Catholicism". He contends that from the very beginning Christianity has suffered grievous things at the hands of theologians. And he regards it as the duty of every one who would serve Christ as a theologian to renew His endeavour to free religion from the misconceptions of theology (p. vi.).

The reform which Wernle advocates is radical enough, and brings us back to the great religious ideas of Jesus' teaching. By these all subsequent developments are tested. And his conclusion is that while the additional elements that come from Paul and John and other writers of the New Testament were helpful towards the preservation and propagation of Christ's Gospel, they all bear the stamp of the age and of the spirit of the age when the writers lived, and are to be viewed as the temporary and provisional clothing of the original faith.

The book, like everything else that has come from the pen of the accomplished author, is brightly written and sparkles with gems of thought. It is the result of independent investigation and of a wide acquaintance with the subject. There are no notes or references to authorities, and the unwary reader, carried on by the fascinating style and impressed by the air of certainty, is tempted to imagine that he is treading throughout on ground that is firm and undisputed. This however is not the case. What we have here

is a theory of religious development, plausible and attractive, but demanding further proof than is furnished before it can be accepted as true. The interest lies in the fact that it is a view of the subject that is much in favour at the present moment with a large section of the advanced scholarship of the New Testament. This circumstance, as well as the remarkable ability of the book, warrants our giving a brief account of the contents, a task by no means easy in the view of the amount of matter which is packed into it.

After an introductory chapter on "The Presuppositions," in which the author treats of the modes of religious thought, both in Judaism and in contemporary heathen life, that were influential in determining the form of the Christian faith, we come to the discussion of the subject proper, which consists of two main divisions, "The Origin of the Christian Religion," and the "Formation of the Church" embracing its *constitution* and *theology*, and the *piety of the sub-apostolic period*.

In the former of the two divisions we have these topics discussed—Jesus, the Primitive Church, Paul, the Apocalypse. The chapters on Jesus and Paul are of great interest, and are most stimulating reading. He commences in this pungent style, "Christianity owes its origin to the appearance of a layman, Jesus of Nazareth, with a self-consciousness greater than that of a prophet, who so attached men to Himself that, undeterred by His shameful death, they were able to live for Him and to die. Jesus impressed on the world new values and cast into it new thoughts. But His Person alone gave to these values and thoughts the victorious power by which they transformed the world. Men make history and imprint their personal character on great spiritual movements. If our century were thorough enough to learn, people would cease the senseless talk about the religion of Jesus which every Christian should acquire for himself. As if His redeeming power, His self-consciousness, His kingly humility could dwell in our little souls; apart from the fact that nobody takes His manner of life as an example. There never can come a time for Christianity when a Christian can have for Christians the significance Jesus has" (p. 23).

In a series of chapters entitled the Calling, the Promise, the Requirement, Jesus the Redeemer, the author deals in a very striking way with the significance of Jesus. The secret of the origin of Christianity lies, he says, in the superhuman consciousness of Jesus with which His manner of life so wonderfully agrees. He applied to Himself the Messianic idea because it was the form for that which was best and finest in the religious thought of His people. But He stripped it of its Jewish content, and even then it was inadequate to express the full meaning of His personality. One element of error indeed which the Jewish idea contained, the promise of the Second Coming, clung to His self-consciousness. This was the solitary instance in which He paid toll to the beliefs of His age. The author explains the titles given to Jesus, the *Messiah*, the *Son of God*, the *Son of Man*. But what He was among men, he says, what His calling of God for all time was, are not in the least set forth in such titles. "It belongs to true reverence to stand still before Jesus, not before His titles, but before Himself" (p. 34). His religion, the author maintains, has suffered greatly from the weight attached to these titles which are, after all, only the forms of His self-consciousness and represent it very imperfectly. They became the basis of a Christology which concealed rather than expressed the real superiority of the new religion over the old. It was a misfortune that Jesus came to be apprehended in the Jewish Church "under Jewish categories of thought—a poor substitute for what was to be learnt from the deeds of Jesus Himself, and the fresh inner life of His Person" (p. 89).

Wernle holds with recent writers that Christ's preaching of the Kingdom is eschatological. It is the preaching of the End, of the near judgment of the world, and the setting up of the Kingdom of God. But it was the merit of Jesus that He eliminated the Jewish element and prepared the way for the transformation of the eschatological conception into the religious hope of the future.

In the chapter on the "Requirement" we have a fine sketch of the moral teaching of Jesus: a sentence or two on one

point: "Never in His demands does He leave the circle of active life as it lies spread before us in the light of Eternity. He does not demand a life lived with God alone besides the life of labour at one's calling and intercourse with our neighbour. Everything with God and in obedience to God, nothing with God alone. The proof of this is that even the Kingdom of God to which the soul is to raise itself in longing is no mystical Heaven, but something concrete and social. The watchword, God and the Soul, the Soul and its God, may suit Augustine, but it does not suit Jesus" (pp. 50-1).

In his chapter on "Jesus the Redeemer" the author remarks that while in the Gospels we hear nothing of the high-sounding words which theology employs in describing Jesus' redemptive work on the soul, those who were with Jesus are seen, as the result of His influence upon them, to be raised to a wonderfully happy life. They experienced His redemption. It was a deliverance from sin, from the Church and the theological ideas of the time, from the legal piety of the current religion, all effected by the power of Jesus to bring God near to men and to implant in them His own feelings about God, and His child-like piety. The new life in Him was transferred to them, and through them it was communicated to receptive souls. "It was the calling of His whole existence to bring God near to His contemporaries and not to them alone,—so to rivet them in the presence of Eternity—to God that they could not again lose Him. So well did He succeed in this that the thought never occurred to His first disciples that He placed Himself alongside of God or displaced God from the centre. They worshipped God alone, and handed down Jesus' own saying that even He was not to be called good. And that was the final evidence of their redemption. Jesus, however, by His humility and sincerity, His entire subjection to God, has, more than by all else, shown that He deserves the name of Redeemer in the fullest sense" (p. 69).

The chapters on Paul are amongst the most instructive in the book and abound in suggestion. Wernle has made a most careful study of the great apostle and is most apprecia-

tive in his estimate of the essential features of his work. According to him, the novelty of Paul's view of Christianity consists in the emphasis he laid on the death and Resurrection of Christ and in his idea of the *Son of God from heaven*, the latter being the mythical element in the Pauline Christology. In presenting Christianity he employed a different method from his Master: but it was essentially the same Gospel that he preached. He was true to the significance of it as redemption. "In his loyalty to the ideas of sonship and the freedom of the spirit, Paul was simply the disciple of Jesus, and indeed the deepest and most powerful of all His disciples" (p. 134). "His greatest innovation was his presentation of Jesus to the Greeks in the form of a dramatic myth. They had once more a history of the gods, and that of the most recent date. This charmed the world. The simple word of Jesus of Nazareth could never have done as much, for the plain reason that the world then was not ripe for the impression of the purely personal. What was great in Jesus, His redemptive power, must be clothed in a dogmatic dress: it lives and works effectually in that, even with Paul. In spite of all, it was a piece of good fortune that Jesus was preached to the world by Paul. Along with the *thought* about Him *He Himself* came" (p. 154). Wernle finds in Paul's writings seed-thoughts which exhibit his limitation and which afterwards blossomed forth in doctrines inconsistent with the essential principles of Christianity. Among these are the importance the apostle attached to the Church as an institution and to its sacramental rites, his magnifying of dogma and the intellectual side of truth, and the apologetic use he made of the Old Testament. Nevertheless he was faithful to the "Christian ideal of religion, including the two great ideas of sonship to God and the freedom of the Spirit. He also placed love, the practical fruits of religion, above enthusiasm and above theology, and thereby he found the Eternal in the temporal. Looking at His work as a whole, one stands still in amazement at the greatness of this thinker" (p. 208).

The author brings his review of Paul to a close with a fine

discriminating analysis and estimate of the type of piety the apostle represented, contrasted with that of Jesus. A brief quotation will bring out his point of view. "The significance of Paul for the history of religion was that he placed the proper life of religion in the region of feeling. . . . The two sets of contrasted feelings, sin and grace, strength and weakness, have been once for all and for all time experienced and expressed by him. Religion has thereby undergone an infinite deepening and inwardness. Not in outward consequences and effects does it consist, but in the soul's intercourse with God. . . . It is different with Jesus. His inner life seldom comes to expression, no special value is attached by Him to the life of feeling. It is all practical piety. The entire action of Jesus indeed is inspired by feeling, by His childlike assurance of the love of God and by His lofty earnestness in the view of the great Future. But these feelings are not a province by themselves out of which the way to action is then to be sought: they are always, consciously or unconsciously, the present accompaniment of every action. . . . Both forms of piety have their place if they are genuinely experienced. In consequence of the dominancy of theology, Paul's has come to be regarded as the normal one. But as a rule the moral life is rather at a discount when the life of feeling is made so prominent as it is by him. It is our task to-day to place in the foreground Jesus' type of piety as the message to our age" (pp. 217-19).

The entire future history of the Gospel has been determined by the form Paul gave to it. After him there was no original theology in the Church (p. 369). The author of the fourth Gospel only worked on Paul's ideas, developed them further and applied them to the reconstruction of the evangelical narrative. Wernle has a poor opinion of John. He is the "narrowest and most fanatical theologian of the New Testament" (p. 281). Nevertheless, he admits the extraordinary significance of the fourth Gospel and its value for the understanding of the formation of the theology of the Church that followed the period of Paul.

In accounting for that theology and the change upon the

original Gospel it effected, Wernle discusses at length three leading sources of influence. (1) The influence of *Judaism*. The controversy between Judaism and Christianity turned mainly on the Messiahship of Jesus. The Gospels—especially Matthew and Luke, and fourth Gospel and Book of Acts inform us as to the questions that were debated and to the kind of arguments employed by Christians. The evangelical narrative was to a certain extent modified and shaped in the interest of Christology. The Johannine Gospel was a notable endeavour to exhibit the presence of the Messianic idea all through the earthly life of Jesus. In the conflict with Judaism the Church conquered but at a cost. In the process Christianity absorbed many Jewish elements to its own hurt. The Jewish idea of the Church was taken over with the old exclusiveness and narrowness and trust in dogma. Christianity came to be treated as a new law. Catholicism is, in one aspect, the Judaizing of Christianity.

A second factor was *Hellenism*. From the influence of the heathen religions came the deification of Jesus. Greek philosophy furnished the speculative basis for the idea that readily commended itself to the heathen mind that Jesus was a God, of superior might to the gods of their old worship. John's Gospel and the Epistle to the Hebrews bear witness to the influence of Greek thought on the Christian ideas, the former furnished a picture of Christ in keeping with the higher Christology that prevailed, which was really a transformation of the original. But the change that took place affected the whole range of Christian ideas as well as Christology, issuing, on the one hand, in the sacramental and ritualistic apprehension of religion and, on the other, in the treatment of Christianity as a philosophy. "Both agree in the complete indifference to the moral and personal character of the Gospel of Jesus" (p. 236). By the year 100, along with the old piety that existed still in full force, there had been formed the full germ of that Hellenising of Christianity which ultimately led to its complete transformation.

The third factor was *Gnosticism*. This movement, which possessed points of contact with Christianity, especially as

taught by Paul, really came from outside sources. It was a real danger inasmuch as it opposed to the faith a chaos of opinions derived from the heathen religion and that threatened, in the freedom of teaching that prevailed, to gain a footing within the Churches, and to destroy the faith. The danger was averted by the leaders of the Church, but, as we see from the pastoral epistles which are directed against this movement, the weapons used were tradition and Church authority. And, as the result of the conflict, an importance was attached to pure doctrine that led to the identification of Christianity and orthodoxy. The religion of Christ underwent the greatest change of all. Originally the true marks of Christianity were the ardour of its hope, the strictness of the new life, inspiration for Jesus. Now, dogma took the place of the practical and the personal. The old view of Christianity was supplanted by the scholastic dogmatic view. Catholic Christianity arose as the reaction of the Church against the inroad of the chaos of heathen religions. It rallied all that was sound in the old Christianity to the conflict. It succeeded, and deserved to succeed, and was the direct continuation of primitive Christianity. But it introduced one bad innovation, the exaltation of orthodoxy and ecclesiasticism, into leading marks of Christianity in contrast to the freedom of teaching from Church authority that characterised the Gnostics.

How it fared with the piety of the Church while Christianity, as a scheme of thought, was undergoing these modifications, and how far the real power of the Gospel on the lives of men was affected by them, is set forth in the most instructive chapter with which the book concludes.

It need scarcely be added, that throughout Wernle's work the truth is assumed of the conclusions of the higher criticism regarding the origin of the books of the New Testament, especially of the Gospels. The latter are appealed to in this construction of sub-apostolic history, not only for evidence of what Jesus said and did, but also for evidence of what men, in the course of the controversies that followed, believed about Him and represented Him as saying and

doing. The importance of the book is due to the circumstance that it makes quite plain the revolution that must take place in our view of the Christian faith, if we are justified in making this use of the Gospels. It is a brilliant piece of work, and is bound to make a deep impression; and it will do good service to the interests of truth if it lead to fresh investigation of the history and significance of these records of evangelical fact.

Other issues are raised by this book, above all, this serious one, how far what has been regarded as distinctively Pauline *doctrine* is an interpretation of Christianity by ideas that are purely Jewish in their origin, and which consequently may be discarded without injury to the essence of revelation. This is too large a question to be entered upon. But on the answer given to it must depend our ultimate judgment of the value of this book as a contribution to Christian thought.

DAVID SOMERVILLE.

Essays on Islam.

By the Rev. E. Sell, B.D., M.R.A.S. London: Simpkin, Marshall & Co. 8vo, pp. 267.

By his previous publications on *The Faith of Islam*, and *The Historical Development of the Quran*, Mr. Sell has shown that he has something more than a superficial knowledge of Muhammadanism. The papers now collected from the *Madras Christian College Magazine* and published in a revised form will be appreciated by those who seek to understand that great religion. With little literary grace these essays put us in possession of information which is not otherwise easily accessible. Eight in number, they give some account of the Mystics and religious orders of Islam; the Recensions of the Quran, Islam in China, the Kalif Hakim and the Druses. But most readers will be especially attracted by the paper on the Bab and his followers. The great religious revolution inaugurated by Mirza Ali Muhammad, commonly called the Bab, had its roots far back in the Shiah doctrine. The chief article of the Shiah creed is the belief in the Imamate—a succession of Divine manifestations. The Imam is not always himself present on earth, but is represented by some intermediary or holy man who acts as the channel of grace between the Imam and his people. In 1844 Mirza Ali Muhammad, being then about twenty-four years of age, assumed the title of the Bab and proclaimed to the inhabitants of Kerbela that he was the Gate through which men might attain to the knowledge of the twelfth Imam. This appeal found response not only in those who were attracted by his personality, but in those who desired reform in Persia and in those who were mystics or believed in the Imamate. The frightful persecution in which the Bab himself and hundreds of his followers suffered death, seemed only to lend

fresh vitality to the cause ; and in Beha, his successor, the young sect found a strong and sincere leader. Under his guidance the Babis were directed to a much higher morality than was practised by the average Muhammadan. Christ was acknowledged as a true prophet, or even as the Incarnate Son, and with many Beha was considered to be a re-incarnation of Christ. Accordingly they show great friendliness to the Christian missionaries, some of the Babis saying " We are Christians," others saying " We are almost Christians ". It is obvious that such a religious development presents points of great interest to the student of religion, and to those who wish to pursue the inquiry Mr. Sell's book will be eminently helpful.

MARCUS DODS.

**Der abendländische Text der Apostelgeschichte und die
Wir-Quelle.**

*Von A. Pott. Leipzig: Hinrichs, 1900. 8vo, pp. iv. + 88.
Price M.3.*

**Der Heilige Paulus von Apostelübereinkommen (Gal. ii.
1-10) bis zum Apostelkonzil (Apg. xv.).**

*Von Professor Dr. V. Weber, Würzburg. Freiburg: Herder,
1901. Pp. 46.*

THIS is an interesting and ingenious contribution to the textual criticism of the New Testament. Fresh light upon the "Western" text is always welcome. If it also illuminates, as this study professes to do, the question of the hypothetical sources of *Acts*, it will be doubly acceptable.

The author, who was entrusted by Professor Von Soden with the collation of New Testament MSS. in English libraries, was impressed by the value of the minuscule in the Bodleian containing *Acts* and *Epistles* which Gregory designates 58 for *Acts*, but which Pott denotes by O. The text of the first twelve and the last six chapters belongs to the ordinary type. Chapters xiii.-xxii. are predominantly "Western" in the character of their readings. In collating the authorities used by Blass in the construction of his so-called β -text of *Acts*, Pott discovered that O belonged to the same general group as D, the Milan minuscule 137 (which he calls M), and (as he supposed) the revision of the Philoxenian Syriac version of the New Testament, by Thomas of Heraclea (Ph.). But in this group, O showed a much closer affinity with Ph M than with D. Accordingly he sets himself to trace, if possible, the history of the type of text represented in this smaller group. But Ph reveals an intimate relationship with D in a set of readings which O M do not share. Now

Thomas definitely states in the subscription to the Gospels that he made his revision with the help of two Greek MSS. Pott believes that these two MSS. contained divergent types of text, one of which is represented in *Acts* by O M Ph (= I), the other by D Ph (= II). This twofold revision he traces laboriously through the relevant chapters and comes to the conclusion that the peculiar readings of I are of high value, while those of II are only a corruption of I. The readings of I agree most frequently with those marked by an asterisk in the revision of Thomas. Those of II have the closest resemblance to his marginal variants. At this point he invokes the aid of literary criticism. He finds that most recent critics assume for *Acts* a Pauline source (= A): the remaining source (or sources) he designates B. Then he attempts to prove that the readings of I belong to the source A which he identifies with the We-source of Luke. His hypothesis is, to put it briefly, the following: Luke wrote, on the basis of his intimate acquaintance with the facts, his *Acta Pauli*. This is identical with the We-sections of our *Acts*. A redactor combined this document with other sources, and so there arose the book as we have it. But the *Acta Pauli* existed for some time separate from the larger work. Some copies of the latter were corrected from the former, probably on the margin. These corrected copies are the sources of the representatives of the β -text. The purest among them was the one MS. of Ph, the ancestor of O M. D and its followers show merely an inferior recension of those corrected copies.

These results are reached after a most elaborate examination of variants. And at first sight Pott's hypothesis seems very plausible. But the genealogies of types of text and groups of readings are, as a rule, so extraordinarily complicated and so difficult to explain by one or two simple processes of argument that the very completeness of the theory and the ease with which its positions are reached at once raise doubts as to its validity. The "Western" text is a notoriously thorny subject. There are probably no short cuts to the solutions of its problems. Now, to lay stress only on one

or two salient points, the author in attempting to discover those readings which Thomas is supposed to have introduced into the Philoxenian Syriac from his two Greek MSS., takes for granted with most earlier scholars that Thomas either inserted in the text with an asterisk (*) or wrote on the margin all those readings of his Greek MSS. which did not exist in Ph, which he marked with an obelus (÷) those found in Ph but not in his Greek texts. This assumption necessarily forms the basis of the larger part of the investigation. But its correctness has been finally disproved since Pott's study appeared by Dr. P. Corssen in his masterly article, "Die Recension der Philoxeniana" (*Zeitschr. f. N. T. Wissensch.*, ii. 1, pp. 1-12).

There he shows convincingly that the asterisk like the obelus, marks those readings which did *not* occur in the Greek MSS., and were consequently part of the Syriac text. This also holds good for the marginal readings in *Acts*. These "Western" readings of the Philoxenian are therefore Syrian, but Corssen shows that they did not originally belong to the text but intruded at a later time. The fact that the asterisk-readings and those of the margin belong to the same class suggests that the former also stood at one time on the margin and gradually crept into the body of the text. The purpose of Thomas was to restore the original text of Philoxenus by the aid of his Greek MSS. His process was utterly different from that on which Pott builds up his hypothesis. But although the main investigation has proved fallacious, the author deserves the thanks of all students of the "Western" text for his careful collation of O and the evidence he has presented of its intimate relationship with M and Ph.

This interesting essay, which forms one of the series of *Biblische Studien*, edited by the Roman Catholic scholar, Dr. Bardenhewer, attempts to prove that the events of Gal. ii. 1-10 occurred during Paul's second visit to Jerusalem, of which we have an account in Acts xi. 25, xii. 25. Thereafter follows his missionary journey to South Galatia (Acts

xiii. f.). Peter's visit to Antioch and Paul's censure of his action in withdrawing from fellowship with the heathen-Christians convince the Judaistic party of the antagonism between Paul's fundamental principles and their own. This arouses an unscrupulous agitation on the part of the Judaizers in those Churches which owed their origin to Paul, and notably in Galatia (South). To meet this attack upon his Gospel of liberty, the Apostle of the Gentiles writes his Epistle to the Galatians. The epistle had the desired effect, but the agitation spread far and wide. To have the whole question discussed and decided, Paul goes up to Jerusalem, and at the Apostolic Council has the satisfaction of finding his work approved, and the main difficulty removed for the present by means of the decree which the Council promulgated. "Thus there was irrevocably won for the heathen-Christians their *Magna Charta libertatis*" (p. 46).

The discussion is carried on with real ability and fairness. The only trace of ecclesiastical prejudice is the statement (p. 33, note 2) that Gal. ii. 14 is a powerful testimony on St. Paul's part to the primacy of St. Peter. We should suppose that this incident must rather rank among the arguments most fatal to such claims. Obviously much of the cogency of Weber's general argument stands or falls with the South-Galatian theory. If the epistle was written to the North-Galatian Churches, then it was written after the Apostolic Council had been held, and we are bound to conclude that the events narrated in Gal. ii. 1-10 are identical with those of Acts xv. although viewed from a different standpoint, as it is quite inconceivable that in a letter written to vindicate Paul's apostleship and the religious liberty of his heathen-Christian converts, an occurrence of such vital importance for the question at issue should be passed over in silence. Accordingly, to those who, like the reviewer, find it impossible (so *e.g.*, such authorities as Mommsen and Schürer) to believe that Paul could have addressed the Lycaonians or Pisidians as *ἀνόητοι Γαλάται*, the reasoning is vitiated from the very outset. Indeed, the discussion suffers throughout from the constant references made by the author to two earlier publi-

cations of his own, one maintaining the composition of "Galatians" *before* the Apostolic Council, the other "a proof of the pure South-Galatian theory". It is all very well to hear of "two proofs, each of which by itself is of decisive force," of "twelve arguments which yield high probability," of "six further items of demonstration" (p. 27), and the like, but it is irritating to be left in total ignorance of this important material.

Apart, however, from the validity of the South-Galatian theory, the argument, while often ingenious and suggestive, reveals various flaws and inconsistencies. One or two of these may be noted. It is almost superfluous to point out that *πάλιν* (Gal. ii. 1) need not imply that this was literally Paul's *second* visit to Jerusalem (p. 5). The Apostle would naturally confine himself to those visits which had an important bearing on the subject of his letter. On p. 9 we are told that for a number of years Paul's missionary labours were never disturbed by Jewish-Christians. Where is the evidence for so bold a statement? The "revelation" which prompted Paul to go up to Jerusalem is identified, most precariously, with the experience described in 2 Cor. xii. 2-4 (p. 16). On his second visit to Jerusalem (Acts xi. 25) the Apostle is represented as recounting his missionary labours before a Church assemblage (p. 17). This is pure hypothesis. On p. 19 Weber insists that there was no *discussion* of the difficulties which Paul laid before the Pillar-Apostles (Gal. ii. 1-10). Surely any sensitive reader can feel the throb of exciting memories in the language of these verses. To assert that the Judaizing Christians considered this occasion inappropriate for an attack on the missionaries of the Gentile Church (p. 20) is strangely to misconceive their habits and points of view. To note one point more, Weber holds that in Gal. ii. we have the beginnings of the strife about circumcision and a provisional settlement of the difficulty, in Acts xv. the closing stage of the conflict and a definite regulation of the controversy (p. 23). But the author himself admits that even the decree of Acts xv. was only provisional, inasmuch as it did not hold for all heathen-

Christians, and Paul never referred to it in writing to the Corinthians on some of the questions with which it dealt (p. 45).

Criticism bulks largely in this notice, but the discussion is the work of an acute and accomplished scholar.

H. A. A. KENNEDY.

Die Bedeutung des Todes Jesu nach seinen eigenen Aussagen auf Grund der synoptischen Evangelien.

Von Lic. Dr. Georg Hollmann, Privatdozent der Theologie an der Universität Halle. Tübingen und Leipzig : J. C. B. Mohr, 1901. Pp. vii. + 160. Price 3s. 6d.

AMONGST the many important monographs which have appeared within recent years dealing with special aspects of Christ's teaching, it is remarkable how few have dealt with what, judged by its results, must be regarded as that teaching's central point, namely, the teaching of Jesus regarding His death. Dogmatic treatises there have been in abundance, in which Christ's words are treated in connexion with the whole doctrine of atonement, as subsequently developed by the Apostles and the Church : but, apart from the relative sections in the Biblical Theologies, there have been few attempts to trace from a strictly biblico-historical point of view what was the precise significance which Jesus Himself attached to His death.¹ The recently published treatise of Dr. Georg Hollmann is therefore specially welcome. And whatever may be the view held of some of the conclusions at which he arrives, there can be no doubt as to the thoroughness of his investigations, or the abundance of material which he provides for future workers in the same field. It may not be without interest then to pass in brief review his main positions, if only for the purpose of showing the nature of the questions that arise. Anything like a detailed criticism is within our limits impossible.

Before passing to his main inquiry, Hollmann discusses

¹ Mention may be made of two studies by French theologians, *La Pensée de Jésus sur sa Mort d'après les Évangiles Synoptiques*, par H. Babut (Alençon, 1897), and *Ce que Jésus a pensé de sa Mort*, par J. de Visme in his *Quelques Traits du Jésus de l'Histoire* (Montauban, 1899).

at considerable length three preliminary points. The first is, Is it possible to reconstruct scientifically the meaning Jesus attached to His death? or, more generally, Are we still in a position to establish historically the words and deeds of Jesus? It is sometimes argued that because Jesus Himself wrote nothing, and because for all we know regarding Him we are dependent on the evidence of others, that therefore we have no security that we can ever hope to reach His true meaning. But this, as Hollmann well points out, is a scepticism which would destroy almost all historical evidence. And if, in recalling the teaching of their Master, the evangelists have sometimes been in danger of interpreting, rather than of simply reporting, His words in the light of their own later experience, this only shows the need of care in investigating their records, and not of denying altogether the possibility of arriving at historical truth (p. 10).

The second preliminary inquiry is, Did Jesus recognise His sufferings and death beforehand as necessary? And to this question, if only in view of the great declaration of Cæsarea-Philippi (Mark viii. 27-33), it is impossible to give other than an affirmative answer. But the question still remains, How far the thought of His sufferings and death had been present to Jesus' own mind previous to this, even though He had made no direct mention of them to His disciples. And this leads Hollmann to the investigation of one or two of the most interesting and difficult of the synoptic words. (The Fourth Gospel, whose evidence is here peculiarly valuable, is, it will be observed, excluded from the whole discussion.) Thus, to confine ourselves to a single example, there is the well-known verse, "*But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day*" (Mark ii. 20), a verse which, according to its present position, occurring early in the Galilean ministry, is usually confidently appealed to by those who think that "the shadow of the cross" lay upon Jesus' mind from the first. And so far at least Hollmann is with them in admitting that "*taken away*" (*ἀπαρθῆ*) in its present context can only refer to the sudden death of the bridegroom ("allein

man darf nicht verkennen, dass sicher ein plötzlicher Tod des *νυμφίος* gemeint ist," p. 17). But no sooner has he done so than he takes away the value of the concession by maintaining that in that case, if the word is a genuine word of Jesus, it must have been spoken at a much later period, as it is quite out of keeping with the generally bright and hopeful character of the early period of Jesus' ministry (p. 19 f.). But is there any justification for the stress laid by Hollmann and others on this last point? That the opening of the Galilean ministry was bright and encouraging as compared with the misunderstanding and opposition that marked its close may be freely granted. But there are abundant hints in our narratives that Jesus was aware from the first how little either the people or their rulers understood the real object of His mission, and it is only natural therefore that He should be led through the actual experience of life to realise very early how that life was to end. But on this we cannot dwell at present. It is a subject which can only be properly understood in connection with the whole Messianic consciousness of Jesus. And so far at least as the point before us is concerned, it is enough to notice that, whatever may have been the character of the presages previously present to Jesus' mind, from the time of Cæsarea-Philippi at any rate the thought of His death was constantly before Him. Henceforward He looked upon that death as "unavoidable" ("unvermeidlich," p. 31), a fact the more wonderful and significant in view of the prevailing Jewish conception of a glorious and triumphant Messiah (p. 33).

But, and this is our third question, while Jesus had thus come to regard His death as unavoidable, have we any evidence that He attached a special significance to it? Here again there can hardly be any doubt as to the answer. The very fact that His death involved a complete reversal of the whole idea of the Jewish Messiah must in itself have led Jesus to see in it an all-important factor in His own special mission. So clear indeed is this conclusion that, according to Hollmann, it can only be avoided by attacking the premises on which it rests. And in this case two possibilities suggest

themselves—either the idea of a suffering Messiah was not wholly new; or, Jesus did not recognise Himself as Messiah (p. 36).

Regarding the first of these possibilities it may not be possible to accept literally Hollmann's somewhat sweeping statement that "in the time of Jesus the suffering Messiah was a wholly unknown and even incomprehensible figure ("eine total unbekannte, ja unfassbare Figur")¹. Such words as Simeon's (Luke ii. 34 f.) and John the Baptist's (John i. 29), though Hollmann does his best to deprive them of any real force (pp. 41-3), may still be cited as proof to the contrary. At the same time it must be allowed that these after all are but exceptional instances, and that the attitude alike of the disciples and the multitude towards Jesus' own predictions of His sufferings forms a decisive proof how strange the thought of such sufferings was to the ordinary expectations of the time.²

The second point, that Jesus did not recognise Himself to be the Messiah, though it has commended itself to a few advanced critics on the continent, and to Dr. Martineau in this country,³ is rightly treated as too paradoxical to require detailed refutation.⁴

We are shut up then to the conclusion that Jesus, in recognising suffering and death as His lot, cannot have failed to ascribe a special meaning to them. And we are prepared

¹ P. 41; Hollmann quotes also (p. 48) with approval Dalman's more guarded statement: "Dass die Tradition vom Messiasleiden ins ganze genommen nur einem dünnen Faden gleicht, der durch das Gewebe der jüdischen Messianologie sich hindurchzieht, dass von einer offiziellen Anerkennung dieser Lehre zu keiner Zeit irgend welche Spur nachzuweisen ist" (*Dissertation*, p. 61).

² For the disciples, see Mark viii. 32, Matt. xvi. 22, Mark ix. 32, Luke ix. 45, xviii. 34, xxiv. 21: for the multitude, Mark xv. 32, John xii. 34.

³ *Seat of Authority in Religion*, p. 331 f.

⁴ Harnack's verdict may be compared: "Dass Jesus sich selbst als den Messias bezeichnet hat, ist von einigen Kritikern . . . in Abrede gestellt worden. Allein dieses Stück der evangelischen Ueberlieferung scheint mir auch die schärfste Prüfung auszuhalten" (*Lehrb. der Dogmengeschichte*, i., 57, 58, note).

therefore for the main point in the present inquiry, What was that meaning?

In proceeding to answer this question, Hollmann begins by trying to ascertain what influence, if any, the Old Testament writings, and especially Isaiah liii., had in determining Jesus' view of His death. The value of such an inquiry is at once apparent, for it is becoming increasingly realised how completely Jesus' whole mind was steeped in the Old Testament.¹ And it is therefore the more to be regretted that in no part of his work has Hollmann yielded so freely to the method at present so largely in vogue, of getting rid of all inconvenient words and passages on the simple plea of unauthentic. In this way the whole of the six words (Mark xiv. 21, 49, ix. 12, Luke xviii. 31, xxiv. 27, xxiv. 44-46), in which Jesus is represented as speaking *generally* of the fulfilment of the Scriptures in His sufferings and death are with varying degrees of certainty disposed of, and their origin ascribed to the consciousness of the Christian community (pp. 52-61). And though Hollmann does not deny the authenticity of the three words, in which Jesus brings a *definite* passage of the Old Testament into relation with His death (Mark xiv. 27, xv. 34, Luke xxii. 37), he fails to find in any of them any real light on the reason of Jesus' death. They simply emphasise the fact itself, and some of its more outward results.

There remains still the relation of Jesus to Isaiah liii., a relation which Hollmann again does his best to reduce to the barest possible limits. In view of Luke xxii. 37, a word which he has already admitted as authentic, he cannot deny that Jesus was acquainted with this chapter. But the very fact that only once is He represented as quoting from it is for Hollmann sufficient evidence that certainly not from this chapter can Jesus have learned to attach any atoning significance to His death, or He could not have failed to make more use of it. And to strengthen this conclusion he proceeds to criticise the various arguments which have been brought

¹ Compare Hühn, "Kurz, er lebt und webt im A. T." (*Die Messianischen Weissagungen*, Th. ii., p. 281).

forward to establish a large place for this chapter in Jesus' thoughts. That some of these arguments are strained and fanciful may be conceded: but, even apart from such explicit references as we shall have afterwards to refer to, it seems to us undeniable that the whole idea of the Servant of Jehovah bulked far more largely in Jesus' thoughts than Hollmann is disposed to allow. And, even if this were not the case, the *argumentum e silentio* is always a dangerous one, and there is certainly nothing in Jesus' attitude towards this prophecy that tells against the idea of an atoning efficacy in His death, if we can find such an efficacy explicitly taught elsewhere in His own words. Is this the case? In conformity with his previous positions, Hollmann thinks that it is not. And though we cannot agree with him, his discussion of the two critical passages—the *λύτρον* passage in Mark x. 45, Matt. xx. 28, and the section relating to the Last Supper—deserves careful attention.

With regard to the first of these, whose authenticity notwithstanding Baur's doubts (*N. T. Theologie*, p. 100) is wisely left unchallenged, Hollmann points out that the crucial point is the meaning to be attached to the word *λύτρον*. And here his discussion is specially fresh and interesting, for instead of seeking the meaning of the word, as so many since Ritschl have done, in the LXX, he proceeds rather to ask what must have been the original Aramaic word for which it stands. And this, with the aid of the Syriac translations, he is able to conclude with tolerable certainty must have been *פורקנא*, a word closely related to the Hebrew stem *פָּרַק*, and which may therefore have the meaning either of "redemption," "ransom," or more generally of "loosing," "freeing," "releasing" (p. 109). The juxtaposition of *ἀντὶ πολλῶν*, which Hollmann admits must be taken in the strict sense of "instead of many" ("*ἀντὶ sensu stricto zu fassen = anstatt*," p. 110) may seem to point clearly in the direction of the former interpretation. But this conclusion Hollmann avoids by connecting *ἀντὶ πολλῶν* not with *λύτρον*, or even with the whole clause, but with *δοῦναι*, and thus arrives at the meaning, "The Son of man came not to be ministered unto, but to

minister, and to give up His life for a freeing, instead of many being obliged to give up their lives " ("sein Leben hinzugeben zur Befreiung, anstatt dass viele ihr Leben hingeben müssten" p. 111), where by the "many" he understands not the members of the new covenant generally, but those whom Jesus by His death hoped to help into the kingdom. "Nur für bisher Ungläubige hat eine Befreiung Zweck" (p. 113). As to what this freeing is from, Jesus says nothing, and we are left therefore to the field of pure conjecture. But in keeping with the view he has taken of πολλοί, Hollmann thinks that this freeing may be looked on as the freeing of unbelieving men from their former pride, or, in other words, that Jesus saw in His death the means of working in men the repentance which other means had failed to secure. ("Im Tode vollende ich den Dienst meines Lebens, befreie viele aus den Banden, aus denen sie bisher nicht loskommen konnten und ermögliche so den Eintritt in das Gottesreich, in ewiges Leben," p. 119.) As to *how* Jesus' death worked this repentance, nothing is said (p. 123). All that we can legitimately gather is that Jesus, by giving up His bodily life to death, brought it about that many were freed from giving up their souls to destruction (p. 124).

It will at once be seen how much here turns round the meaning that Hollmann gives to πολλοί, and for it we can find no warrant. Surely, in accordance with the sense of the whole passage, it is not the many hitherto unrepentant that are here placed in contrast with the few already influenced through Jesus' words, but rather "the many," unable to save themselves, as distinguished from "the one," by whom that salvation is secured. And if so, is it possible to avoid an undoubted reference to the "many" of Isaiah liii. 11, 12? Nor in these circumstances is there any reason why λύτρον should not receive its more definite meaning, a meaning which we have seen Hollmann himself admits that it is capable of, of "ransom"¹ rather than the vague "freeing," so

¹ For illustrations from the pagan ritual of λύτρον in the sense of an offering of expiation, see Prof. W. M. Ramsay in *The Expository Times*, x., pp. 109, 158.

long as the figure is not pressed too far, or any attempt made to discover the exact amount of the ransom, or to whom it is paid. It is enough that Christ declares Himself as doing for sinful men what they were unable to do for themselves, and so securing for them by His death certain privileges which they would not otherwise be able to enjoy.

Nor is it possible, so it seems to us, to exclude this general "transactional" element in His death from our Lord's own teaching at the Last Supper, though Hollmann again does his best to bring the words into line with his previous interpretation of Mark x. 45. But how is this result secured? First of all by confining himself to Mark's account which he regards as the most original, and then by applying a somewhat drastic process of elimination even to it. Thus *λάβετε* has to go, as no part of the original text, but a later liturgical addition; and *τῆς διαθήκης* is equally unauthentic, and is to be traced to Pauline influences, for the thought of the covenant was wholly foreign to Jesus' teaching ("der Genetiv *τῆς διαθήκης* stammt aus dem paulinischen Vorstellungskreise. . . . Bei Jesus findet sich der Bundesgedanke überhaupt nicht," p. 147). Hollmann spares us however the striking clause in Mark xiv. 24, *τὸ ἐκχυννόμενον ὑπὲρ πολλῶν*, with the significant admission that "if it is granted that Jesus' thoughts at this time were full of His death, and further that in the words *σῶμα* and *αἷμα* in relation to the acts of breaking the bread and pouring out the wine He was referring to His death, it would be altogether unintelligible that, at this last meal in the trusted circle of His disciples, He should have referred only to the bare fact, and not also to its meaning" (pp. 149, 150). So say we all. And our complaint again against Dr. Hollmann is that by such violent critical methods, as we have just noticed—by excluding the light which the whole transaction receives, and which to those present it cannot fail to have had from the Jewish sacrificial system, and especially from the Passover feast and the covenant at Sinai—and by again limiting the reference of *ὑπὲρ πολλῶν* in an arbitrary way, instead of referring it back to its natural source in Isaiah liii. 11, 12—he fails to give to the death of Jesus that full meaning which

the passage as a whole naturally suggests. For if the death of Jesus is a *conditio sine qua non* of salvation, it is so, according to our writer, not because Jesus saw in it any atoning or vicarious merit, but only because it was a means of bringing men into that state of repentance to which Jesus Himself had previously pointed as the door of entrance into His Kingdom.

It is in this apparent bringing into line of the earlier and later teaching, which on this point seem to many irreconcilable,¹ that the main attraction of Hollmann's exposition will probably be found. But there are harmonies which can be purchased too dearly. And whether the true reconciliation is to be sought in a gradual progress or development in Jesus' own consciousness, and therefore in His teaching, regarding the means of salvation, or whether He simply announced these means as He found men able to bear them, we cannot but think that at least the elements of a sacrificial view of His death are to be found in Jesus' own words, and that His apostles were therefore only carrying out the hints which they had derived from their Master Himself when they gave that view a leading place in their writings.

G. MILLIGAN.

¹ "Es sind hier auf zwei Zeilen zwei Anschauungen zusammengedrückt, die in Wirklichkeit sich fliehen wie Wasser und Feuer." Schmiedel, *Die neuesten Ansichten*, p. 138.

Atonement and Personality.

*By R. C. Moberly, D.D., Regius Professor of Pastoral Theology
in the University of Oxford, Canon of Christ Church.
London: John Murray, 1901. Pp. xv. + 418. Price
14s.*

CANON MOBERLY has given to the world a book which is far above the level even of the best theology. It can only be described as the most impressive English contribution to strictly dogmatic literature made during the last ten or twenty years. Its sweep and penetration are of the greater order. One eminent writer, indeed, has gone so far as to compare it, for comprehensiveness and unity of plan, to Butler's *Analogy*; and though, upon the whole, one cannot help believing that a few years hence the real difference between the two works will have been more than demonstrated by their relative influence upon human thought, yet the comparison is not out of place. The book is practically a system of theology, and its author writes in a style commensurate with the greatness of his task. Throughout his language is marked by a singular dignity and elevation of tone. It might be difficult, perhaps, to select any passages or pages which rise conspicuously above the general level in beauty or intensity, but neither are there pages unworthy of the context. There is no obtrusion of eloquent writing, yet the impression left by the whole is one of eloquence, high and massive and pure. No book upon theology has ever been in our hands which touched the note of adoration so habitually and with such natural truth. And yet let it be said that the style has its own disadvantages. Dr. Moberly does not write simply, and his expositions are sometimes less lucid than the subject admits of. His sentences are cumbered now and then with qualifications which the reader might safely

have been trusted to make for himself. The question, indeed, is apt to suggest itself whether the book would not have served its purpose better had it been shorter by about a third, and benefit been taken of the maxim that the half is sometimes more than the whole. Nevertheless, the very complexity and stringency of the writer's language is in its own way another evidence of his supreme carefulness, and his scrupulous anxiety that no relevant aspect of truth should be forgotten.

The volume, let it be said, is a handsome one, and the print well-nigh faultless. It is provided with a Table of Contents and an Index of unusual excellence. Nothing has been left undone that might be done to guide the reader of the author's meaning.

Let us first have before us an outline of the main argument. It begins, as is fit and right, with an examination of certain fundamental ideas. Three chapters are devoted to a successive analysis of punishment, penitence, and forgiveness. To view punishment as primarily retributive is a mistake; all punishment really begins as moral discipline, and only becomes vengeance in the last resort, in proportion as it has failed to moralise. The mere endurance of retribution has no atoning efficacy, but punishment proper, taken up into the soul of the sufferer as penitence, tends to diminish guilt. Penitence, again, is a real change of the self, not imposed from without, but the fruit of righteousness triumphing inwardly. Perfect penitence would be the complete re-identification of the self with righteousness, and this is for us impossible; had it been possible, it would have made our sinful past dead, and bestowed on us a new present and future. But though denied to us, it may be found, in all its ideal entirety, in one who is personally and really sinless. Nay, though sin would seem to have rendered penitence as such impossible to us, yet Christian experience is full of it, and when we seek for its cause or source, this can only be the indwelling Spirit of Christ, in Whom penitential holiness was perfected. Finally, forgiveness is much more than remission of penalty, though the incipient consciousness of redemption

may start there. Forgiveness is more than not punishing; when we strip away the optional or arbitrary features too often ascribed to it, it turns out to be precisely correlative to "forgiveableness". It is anticipatory, and only consummated finally with the consummation of holiness. Special emphasis is laid on the fact that these three ideas, familiar to us in our own experience only in an inchoate and defective form, point away beyond themselves to a realisation which would manifest their ultimate meaning in the fullest sense. As we know them, they are mere adumbrations of their own ideal.

Now the climax and consummation of what in us proves so imperfect is to be found in Christ. He is uniquely identified with God, and so one with the holiness which condemns sin; He is uniquely identified with man, and therefore capable of a penitence which, as perfect, is also perfectly atoning. But is this in any real sense relevant to *us*? Yes, for Christ's qualifications for Mediatorship—He being specifically God and inclusively man—fulfil all the conditions necessary for making one the Holy God and sinful man. In Him there is revealed utter dependence upon God, and therefore man's perfect life; in Him we see the consummation of the sinner's contrition in penal death. So far, however, we have dealt with objective and historical facts. How are the things which were wrought without to be realised within, how is the objective to be translated into the subjective? Mere contemplation of the work of Christ on Calvary, and even love to Him for its sake, are symptoms of something deeper than themselves. And this is the presence of the Holy Spirit in the Christian heart, identifying us, not figuratively, but really, with Christ, and so bringing our personality to its consummation. The presence and fact of the Spirit is the perpetual extension of the Incarnation; it is the all-comprehensive force which the Incarnation has set in motion. Pentecost is essential to make Calvary real in the heart of man.

Such, in brief and inadequate outline, is the book's principal line of argument, though it ought to be said emphatically that no synopsis can convey a worthy impression of the

wealth and suggestiveness of the thought which gathers round it. To appreciate these we must make ourselves familiar with Dr. Moberly's own pages.

Perhaps we shall do well to comment first of all upon those parts of the general discussion which are not only pre-eminently convincing and illuminative in themselves, but may be detached from Canon Moberly's specific theory of the atonement, and judged apart from their relation to it. Under this head would come his treatment of Trinitarian and Christological questions. It may safely be said that no one will be justified in writing upon these high themes hereafter without weighing carefully the contribution which the Canon has made to their elucidation. Take, for example, his wise and reasoned insistence upon the unity of God as a presupposition of all Trinitarian doctrine. God is not a generic term, but singular and absolute. "If the Father is God, and the Son God, they are both the same God wholly, unreservedly. . . . They are not both *generically* God, as though God could be an attribute or a predicate, but both *identically* God." Much popular thinking on these subjects has in it a Tritheistic strain, against which Unitarianism raises a justifiable protest. Or again take the discussion of Sabellianism, of which Dr. Moberly sums up a sufficient criticism in the sentence that "what is revealed within Divine Unity is not only a distinction of aspects or of names, but a real reciprocity of *mutual* relation. One 'aspect' cannot contemplate or be loved by another." Or best of all, take his wonderfully attractive and suggestive plea that the terms Father, Son, and Spirit primarily draw their meaning from, and denote, the manifestation of God in the Incarnation and all its results, rather than the Eternal relations themselves. The New Testament is absolutely dominated by the idea of the Incarnation, and when its writers think of God, it is with that great fact and disclosure that their minds are mainly occupied. When they speak of "God our Father, and the Lord Jesus Christ," the phrase is not a maimed Trinitarian formula. What is in their minds is not the eternal distinctions within the Godhead; they are

thinking of God as Eternal in Himself and God as Incarnate in the flesh. The Spirit is really implied though not named, for the grace and peace that came in the Person of the Incarnate God are *ours* through the Spirit. The pages (181-195) which deal with this subject are marked by singular insight and power, and will bear reading and reading again. The thought they expound conserves all the truth there is in the economical theory of the Trinity, and renders possible a far more natural reading of the New Testament. More familiar, but still forcible and timely, is Dr. Moberly's insistence throughout on the truth that the Spirit is essentially the *Spirit of the Incarnate*, and therefore only revealed as the power by which is perpetuated the Incarnate Lord's presence and work in the soul of man. If there is anything in this part of the work to which we demur, it is to the analogy which Canon Moberly tentatively brings forward as helping to illustrate for us the inner meaning of the Trinity, and especially the Divine reality of the Holy Spirit. He employs the thought of a man (1) in himself (2) in his bodily expression (3) in his effective operation. We cannot delay to say more than that this illustration seems to possess but few of the advantages claimed for it in contrast to older and more familiar images, and, in particular, that it lacks precisely that mutuality of relationship which Canon Moberly justly desiderates in Sabellianism.

The main track of the argument, however, is sufficiently indicated by the two words, Atonement and Personality. Their essential connection is the very nerve of Canon Moberly's theology, and it is significant that he takes them in the reverse order of that which philosophy might suggest. For him it is only through atonement that personality is revealed to us, and realised by us, in its truest and most ideal sense.

Canon Moberly's criticism of what is ordinarily and roughly known as the orthodox theory of atonement is in general scrupulously fair. He lays down the broad principle that "current expositions of the atonement have been, in their own setting, and for their own purpose, true, not false". But he strikes hard at all "transactional theories," even though

on p. 335 he has to concede that in the New Testament there are many descriptions of Christ's atoning act which regard it "as a transaction about us, but external to ourselves". There is no feature of his own view to which objection might more justly be taken in the purely religious interest than his contention that forgiveness is strictly correlative to forgiveableness, so that in the limiting case pardon would be automatic. This is either tautological or manifestly unscriptural. To say, as Dr. Moberly does, that God cannot pronounce those righteous who are not really righteous in themselves, is fatal to every conception of forgiveness as a present reality: we never can be right with God on such terms as these. Again, his notion of punishment and its moral efficacy seems defective not so much in what it affirms as in what it denies. Reflection and inquiry unite to assure us that the moral discipline in which he finds the very essence of punishment, ensues as a matter of fact only when the person punished realises and confesses its retributive justice. Let him come to suspect the objective righteousness of the penalty he has to bear as the inevitable reaction of holiness against sin, and the root of all subjective moralisation is cut. Without regarding Hegel as in any sense the supreme court of appeal, we may at least say that his conception of punishment as the restoration of right *quod* the negation of its negation does more justice to the truth of the case. Perhaps it is one consequence of Dr. Moberly's conclusions on this point that he has so little to say about two correlative series of ideas of which scripture makes much—on the one hand, "the wrath of God," "condemnation," etc., and on the other, such terms as "sacrifice" and "propitiation". These ideas are not entirely absent from his pages, but they exercise no appreciable influence on his argument. And yet these are elements in the religion of the Old Testament without which Christianity would have been but a ghost of itself; it was not for nothing, either, that St. Paul told the Romans that God had set forth Christ Jesus to be a propitiation through faith in His blood to shew His righteousness.

The theory before us may be said, broadly and briefly, to assert that the penitence consummated by Christ upon the Cross, at the cost of a gradual and voluntary dissolution of Himself in death, was the absolute destruction of sin. We must connect this with the conclusion previously arrived at that penitence has *per se* an atoning quality, and the paradoxical statement that only the perfectly sinless can be perfectly penitent. One is immediately reminded of McLeod Campbell and the discussions of sixty years ago. The idea of Christ's vicarious penitence is doubtless suggestive of a great truth, but it may be questioned whether the precise words have yet been found to give that truth expression. Can *penitence* be separated out in this abstract way from what we know as consciousness of sin, and predicated of Christ thus unreservedly? Penitence always involves experimentally a personal sense of sin's degrading taint, the conviction that *I* have been stained and weakened by transgression, and unless we mean to pay ourselves with words we can hardly set down this latter element to the imperfect character of our penitence; it lies too near its heart for that. The divine sorrow for sin that was in Christ's soul, the shame and pain with which He took upon Him our iniquities by no external declaration of a Hebrew priest but by a realising and inclusive sympathy which was the subjective side of a real substitution—*penitence* is hardly the word for this. It is equally too much and too little. We cannot forget, either, that the scripture proof for such an application of the idea to Christ is ominously meagre. In some sentences quoted on p. 398, the truth at which Dr. Moberly is aiming has been put by McLeod Campbell with what seems a wiser caution and precision—the question always being reserved whether the meaning of the atonement is thereby exhausted.

But how is this supreme and perfectly atoning penitence to be made in its saving efficacy a vital possession of the human soul? By the Holy Spirit realising Christ within us and transforming our nature into Christ's, so that ultimately our atonement might be said to be Christ in us, or ourselves

realised in Christ. The great truth is here set in relief, that whatever the objective atonement consisted in, it must be brought home to us, we must be made partakers in it, by the Holy Spirit. Perhaps Canon Moberly overdrives the idea that the indwelling Spirit ultimately constitutes our true personality. It is characteristic of his mind to use the word "identification" in its strict sense when he might more advisedly employ the terms "union" and "incorporation". What his *words* affirm, indeed, regarding Christ's relation to the believer is not so much identity as absorption, and we are tempted to turn against himself his own criticism of the Sabellian theory, and plead that he destroys the necessary mutuality. (There is likewise a tendency to argue as if personality belonged to none but Christians, though any such view if pursued to its logical issues would make short work of moral responsibility in the natural man.) It is one thing to say that elements of personality, such as freedom, reason, and love, reach their climax and perfect fruition only in the Spirit, and another to say that they absolutely merge in His life; and though Canon Moberly is not justly to be charged with Pantheism, at least we may urge that he is singularly defenceless against pantheistic attack. If we are forbidden to distinguish the soul from the indwelling Spirit, may we distinguish the Spirit from the soul? And if not, does not the Spirit come perilously near being viewed as but a name for the general Christian consciousness? Unity is always the unity of a living and interdependent multiplicity, but Dr. Moberly's language, perhaps more than his thought, has the appearance of wiping out the difference without which the oneness would be a blank and barren identity.

But after all the grand truth to which this book furnishes new support and illustration of the most thankworthy kind is that union to Christ is the fact in the light of which alone the atonement can be understood. This comes out most strikingly and most succinctly in the chapter entitled "Recapitulation," especially pp. 282-286. "For the reality of our own relation to the atonement, which is its consummation in respect to each one of us, everything unreservedly turns

upon the reality of our identification, in spirit, with the Spirit of Jesus Christ." Here we come upon the core of the whole matter, for the hope and joy of the Gospel call derives from the fact that it is a call to men to become one, in mind and heart and will, with the Person who has through death dealt with God on behalf of our sins, and now lives to realise all righteousness within us by His Spirit. All the emphasis which Dr. Moberly brings to bear upon this point, therefore, is sincerely welcome. And yet, might he not have gone further, led by the inherent tendencies of his own thought to a view of justification which should truly reproduce the elation and assurance which ring through the words of Rom. viii. 1? It is difficult to get over the fact that if we take our author's words anywise strictly, even forgiveness is never perfectly bestowed in this life. It is gradual, provisional, anticipative, asymptotic. "The old 'I,' brought at first by Divine grace within the region of forgiveness, am therein more and more progressively changed, till my forgiveness is consummated in infinite love." There are heights and depths, surely, in the Bible conception of full pardon and free grace which this line is too short to fathom. Anxiety about considerations of morality and character at this point is really misplaced and self-defeating. Only when lifted up to the status of justification in the richest sense of that word, does the sinner become possessed of the prospects, the motives, and the actualising energy which lead to the acquirement of real goodness. And though it sounds like sheer presumption to say it, might not a more thorough-going application of the idea of union with Christ lead Canon Moberly to think more kindly and more justly even of a "transactional" theory of the atonement? If Christ were simply alongside of us as one more man, then merely to point out the injustice of the case would be a short and easy refutation of the view that the doom of our sin was by Him encountered, gathered in upon Himself, and there exhausted. But Christ is not other than His people in this sense, He is one with them; and if the union can sustain the weight of vicarious penitence—which is, on the whole,

a modern idea—much more can it bear the strain of vicarious suffering, the thought of which runs like a crimson thread through all religion and life.

There is a final chapter, more practical in tone, which contains much noble and fearless Christian writing. It deals with some of those features of our present imperfection which seem to give the lie to a theory of atonement so ideal and exalted as that which has been set forth. We have a description of conventional Christianity as incisive as it is true; and we have some wise paragraphs upon Mysticism which satisfy the mind as nearly as anything on this nebulous subject is ever likely to do. There are a few closing pages, upon the great subject of the book, charged with a passion and well-nigh a sublimity in which Canon Moberly seems to be carried beyond the limits of his specific theory. An appendix contains a long supplementary chapter headed "the Atonement in History". It extends to eighty closely printed pages and discusses the doctrine of Scripture, of some eminent Fathers, and of certain modern writers such as Dale, Jowett, and McLeod Campbell. The omission of the Reformers is a serious one. We should be inclined to estimate Dr. Moberly's debt to McLeod Campbell as somewhat larger than he himself appears to think it. The two stand in one line of succession, and though we find in the earlier writer a deeper simplicity, no one has caught his spirit so truly as the author of this book. Like his predecessor, he possesses a singular power of working in a specifically Christian atmosphere, and of holding the mind unflinchingly to the believing and spiritual attitude. And if at times we are conscious that some of his leading conclusions are too modern to be possessed of the truth that belongs to every age, the stimulating virtue of his writing will be felt all the more keenly by those who hold "that difficulties which are themselves the creation of intellect must be intellectually disposed of". "Atonement and Personality" is the work of a great thinker and a profoundly spiritual mind, in whom the Church of England possesses one not unworthy of her noblest theological traditions.

H. R. MACKINTOSH.

Das sogenannte Volksbuch von Hiob,

und der Ursprung von Hiob. Cap. I. II. XLII. 7-17. Ein Beitrag zur Frage nach der Integrität des Buches Hiob.

Von Dr. Karl Kautzsch. Tübingen, Freiburg i. B. und Leipzig: J. C. B. Mohr (Paul Siebeck); London: Williams & Norgate, 1900. Pp. 88. Price 2s. 6d. net.

Untersuchungen zum Buch Amos.

Von Dr. theol. et phil. Max Löhr, a. o. Professor der Theologie in Breslau. Giessen: J. Ricker'sche Verlagsbuchhandlung (Alfred Töpelmann). London: Williams & Norgate, 1901. Pp. 67. Price 2s. 6d.

Zusammensetzung und Herkunft der Bileam-Perikope,

in Numb. xxii.-xxiv. Von Lic. Theol. A. Freiherr v. Gall, Dr. Phil. London: Williams & Norgate, 1900. Pp. 47. Price 1s. 6d.

DR. KARL KAUTZSCH'S "So-called Folktale of Job," dedicated to his "father and teacher," is mainly an examination of the theory which Professor Budde put forth in his volume on Job in the *Handkommentar* (1896). Budde supposes that the Prologue and Epilogue of Job are the beginning and end of an ancient, pre-exilic *Volksbuch*, which contained a solution of the problem of evil and suffering distasteful to a post-exilic thinker, who therefore discarded the central portion of the tale, substituting a series of dialogues to controvert the old and outworn doctrine, and the speeches of Elihu to present the new and true solution of the problem. Professor Duhm in his volume of the *Kurzer Handkommentar* (1897) accepted Budde's theory of the folktale as almost self-evident, though he disliked the attempt to rehabilitate the speeches of Elihu. Professor Davidson subjected Budde's hypothesis to a very searching criticism in the CRITICAL REVIEW (Oct. 1897); and Dr. Kautzsch writes this book for the same purpose. He

believes that the Prologue and Epilogue are integral parts of the Book. He shows that the vocabulary of both points to a post-exilic date, such words as תַּפְּלָה, תַּמָּה, קִיָּל having no parallels in pre-exilic writings; that there are no linguistic reasons for supposing that the prose and poetic portions of Job are by different hands; that the so-called *Volksbuch* has none of the qualities of a genuine folktale; that its doctrine of heaven, Satan, and the sons of God cannot be so ancient as Budde and Duhm assume; and that there are no real discrepancies between the ideas of the Prologue and Epilogue and those of the poem.

In reference to the purpose of the author of *Job* Kautzsch opposes Budde at every point. He contends that the standpoint of the poem is not anthropocentric but theocentric; that the problem is the righteousness of God, not the purification of Job from latent or "slumbering" sin; that the author had in view a theodicy, not a doctrine of purgation through suffering. "Has the reader," he asks, "a right to forge a weapon against the sufferer out of his own speeches? On the contrary, does not the unprejudiced reader always unconsciously take his part?" Not the speeches of Elihu, but those of Jahve form the climax of the Book. The purpose of the latter is "to withdraw Job's interest, which had been exclusively fixed upon God's attitude to himself, from his own weal and woe, and to direct it to the infinitely greater thoughts and interests of God, and His rule of the whole of boundless nature. Man's individualism is to rise to the contemplation of the universe, the riddle of which he can scarcely conceive, much less solve, and before which he must simply stand in silent wonder." Of course this is strictly speaking a *non liquet*. The problem, "Is God righteous?" is unsolved. But Kautzsch contends that it is much better to leave the sufferer in silent resignation before God than to offer him Elihu's sugar-bread. As a whole this able criticism confirms our idea that Budde's very original exposition of the Book of Job is a brilliant *tour de force*. It will be seen that Kautzsch himself questions the authenticity of the Elihu speeches. "Elihu was the first of many readers of Job who

either missed the author's real meaning, or else were offended at it, and therefore dragged in their own ideas." Dr. Kautzsch speaks of Elihu's "horrid pedantry," and has not a good word for him. But suppose that the great dramatist wished to introduce among old heads a fresh thinker, rude and crude and young, yet withal a wonderful creature of God, has he not succeeded to admiration? No one who has ever seen Blake's picture of Elihu holding his auditors spellbound as he points to the stars and talks of God, his Maker, who giveth songs in the night, will be willing to regard the son of Barachel as a mere intruder.

Professor Löhr of Breslau thinks that "attention to strophics may be called a burning question for Old Testament criticism, especially for the Book of the Twelve Prophets". For the task of interpretation he believes that "the strophic arrangement and rhythm afford valuable aids which exegetes have hitherto unfortunately despised". Experimenting upon *Amos*, he will "attempt to reconstruct the various parts of the Book in their original form". This book has already met with drastic treatment on account of the diversity of its contents. In the *Encyclopædia Biblica* Canon Cheyne marks about twenty passages, some of considerable length, as insertions. Professor Löhr's method of strophic analysis, however, enables him to get far ahead of Dr. Cheyne. The strophic movement of *Amos* i. 3-ii. 16 has always been apparent. After the prophet's literary beginning, Cheyne says that "he forgets his art in his grief at the manifold offences of Israel". Löhr, on the other hand, believes that the Book, as it came from the prophet's own hands, must have been strophical from beginning to end. It was not the prophet's art, but the tinkering of redactors, or the carelessness of scribes, that was at fault; and Löhr's task is to restore the Book to its "correct" strophical form. His methods are three in number. He deletes a great many passages as inserted by later hands; he transposes a considerable number of verses which have somehow got out of order; and he inserts asterisks where words or lines have gone amissing.

We must not judge an original attempt of this kind too severely, but it must be confessed that the procedure seems in many instances arbitrary. When Professor Löhr remarks that one verse after another, otherwise unimpeachable, is to be deleted because it happens to be "strophically superfluous," he is begging the question at issue; and his trick of transposing verses will hardly commend itself to common-sense. It is probable that the prophet thought rhythm a less important matter than reason. As an instance of the kind of results attained we may take the treatment of the divine name "the God of Hosts," which occurs nine times in our present *Amos*. In the original *Amos* it is said to have been otherwise. Canon Cheyne admits that "once, at any rate, the prophet uses the striking title," v. 27 being "admittedly a genuine passage". Professor Löhr, however, deletes "the God of Hosts" in every instance. For why, it does not fit into his strophics. Moreover, it is not found in Hosea (xii. 5 being, for some reason, called an insertion). Thus it is conclusively proved to be of post-exilic coinage. Dr. Cheyne must look to his laurels.

More satisfactory than this strophical hypothesis is Professor Löhr's chapter on "the theological contents of the Book of Amos". Here he is glad to find himself agreeing with Giesebrecht's *Historicity of the Sinai-covenant*. He believes that "the relation of Israel to Jahve, even in the popular mind, was no natural relation, but one based on history. The people's faith in God had its roots, not in the cultus, but in the consciousness of election. This was the ground for the prophet's inference that Jahve might dissolve the covenant and destroy the people." Here, too, Professor Löhr differs from Canon Cheyne, who believes that "the connection between Jahve and Israel had a non-moral natural basis". It remains possible that Löhr may be right in his theology and wrong in his strophics, and Cheyne *vice versa*.

While the broad lines of Hexateuch criticism are now clear enough, a good deal of detail-work has still to be done here and there. Dr. Freiherr v. Gall of Mainz, in a monograph on the story of Balaam (Num. xxii.-xxiv.) carries the

analysis of sources much further than any previous scholar. The ordinary view has been that this whole section, with the exception of the last five verses, is ancient, J and E being skilfully combined into one narrative. But it has long been a disputed point whether xxiii.-xxiv. belongs to J or to E. Wellhausen confesses his doubts and difficulties, and Driver thinks it is "wisest to leave the question undetermined". Freiherr v. Gall now says that "the old dispute can be settled". It turns out, however, that he does not loose the knot; he cuts it. Divide the Balaam story into two parts, say that the one part is pre-exilic and the other post-exilic, and the dispute is at an end. In the original story Balaam blessed Israel only once. "To this story other hands added two further blessings. And to these three blessings of Israel still later authors appended prophecies regarding other nations."

This leads to quite a new reading of the prophet's words. The hatred of Moab (xxiv. 18) is referred to the dark days of the exile; Ashur (xxiv. 22) is not Assyria but Syria, the reference being to the wars of the Seleucidæ at the close of the third century; and the ships which come from the coasts of Cyprus to afflict Syria (xxiv. 24) are a Roman fleet. This brings us down to the year B.C. 64, when Pompey made Syria a Roman province. Balaam's last words, "And he also shall come to destruction," are mysterious. Who is "he"? Is it Assyria, Syria, or Rome that is to be destroyed? Freiherr v. Gall says Rome. The prophecies thus "partly come down to the days of Jesus"; which means, of course, in Freiherr v. Gall's view, that the latest addition to them was not made till close upon the Christian Era.

These conclusions, critical and exegetical, will not be accepted without good cause shown. Mr. Addis, who expresses the latest English view of the matter, believes that "the kernel of the poem may go back to the early days of the kingdom, even, it may be, to those of Solomon," and he adduces some good reasons for holding that the very last lines of the prophecy "are not to be regarded as post-exilic".

JAMES STRACHAN.

A New History of the Book of Common Prayer, on the Basis of the Former Work.

By Francis Procter, M.A., revised and rewritten by Walter Howard Frere, M.A., Priest of the Community of the Resurrection. London: Macmillan & Co., 1901. Crown 8vo, pp. xviii. + 699. Price 12s. 6d.

MR. FRERE is both learned and accurate; he knows the sources from which the English Prayer-book was derived, and he has studied the various phases of its evolution. There is not much that is new in his book, and a more complete account of the ceremonial implied in or allowed by the rubrics of the Prayer-book would have made his work more useful than it is. But he has availed himself of the liturgical research of the last half century, and has produced an account of the Book of Common Prayer which will remain a standard authority on the subject. Unfortunately, however, his ecclesiastical sympathies have led him into various excursions from his proper field, and have betrayed him into the use of expressions quite unworthy of the dignity of the professed historian. "The profane recklessness of John Knox" (p. 83) is the kind of language that Andrew Marvell characterised as "vulgar spite". And again "this history does not require any account of those years of hypocrisy and violence, during which the voice of the Church of England was silenced, and Presbyterianism, after trying to bring a spiritual despotism into every parish and household, was in its turn obliged to yield to Independency" (p. 156). We venture to suggest that "this history" did not require any such offensive description of systems opposed to Mr. Frere's own views, or an equally offensive quotation which follows. If Mr. Frere knows any history (and it is quite clear that he does) he knows that "hypocrisy" and "impiety" were not convertible terms with "Presbytery". Mr. Frere also knows quite well

that it is a one-sided statement to represent the Presbyterians, after the Restoration, as men whom the Anglican clergy tried in vain to reconcile (p. 165), for he admits, on page 189, that "the Bishops, conscious of their own power and of the captiousness of the opposition, felt that they were not called upon by any plea of tender consciences to adopt alterations of which they did not recognise the clear necessity".

We have more sympathy with Mr. Frere in his closing philippic, the temptation to which is much more evident. He belongs to a party in the Church of England the name of which has become a byword for lawlessness and disregard of authority. While we are far from believing the ritualistic party entirely free from this reproach, it is also quite clear that ignorance of history among their opponents has led to a reckless multiplication of charges of this kind. Mr. Frere is right in insisting on "the comprehensiveness of the Prayer-book," and he is right in hoping that "a generous temper such as this will not be abused". His own party has, we think, consistently abused it for many years; but his opponents have frequently been unable to distinguish between using and abusing. Nor has the fault been entirely on one side, and Mr. Frere is justified in pointing out that those who have shouted most loudly for "nothing but the Prayer-book" have said little or nothing about "the whole Prayer-book". He puts his case far too strongly when he says: "The Puritan party, from the days of Elizabeth to the present time, has never honestly accepted the Prayer-book; its members have been too much of Churchmen to leave the Church, but too little of Churchmen to value its principles; they have thus remained in a false position, attempting to subvert the system to which they nominally conformed". The other side would, of course, retort something about a beam and a mote. We have nothing to say about the controversy beyond this—that both sides will find in Mr. Frere's scholarly book many considerations that should help to clear up a great deal of misapprehension. Mr. Frere's facts are often better than his inferences.

ROBERT S. RAIT.

Notices.

We receive from Prof. Emil Egli, of Zurich, a further instalment of the *Analecta Reformatoria*.¹ It is one of great interest, dealing with the biographies of Bibliander, Ceporin and Johannes Bullinger. The first issue of this important undertaking was devoted to documents bearing on Zwingli and his time. This one is concerned with less commanding figures, but with men who occupy nevertheless a considerable place in the story of a great epoch, and who are worth knowing as fully and distinctly as possible. By much the largest part of the volume is occupied with Bibliander. His antecedents, his active life in its two great divisions, and his later years, are brought before our view with an admirable wealth and patience of research. Perhaps the most interesting sections are those that explain his attitude to Luther, his position on the doctrine of election, his ideas on the subject of missions, and his connexions with England. Some fifteen pages are given to Ceporin's life and writings, and a smaller number to Bullinger and his Bible. The volume altogether is one of great value. All interested in the story of the Reformation will be sincerely grateful to Professor Egli for this scholarly contribution. It is a real addition to the historian's material. We owe much to Professor Egli for what he has done here for Theodor Buchmann, Jakob Wiesendanger, and this elder brother of the more famous Heinrich Bullinger. Nor is it only for the mass of carefully sifted particulars which he has gathered together in this book that we owe him cordial thanks. The estimates which he gives us of the men, especially in the case of Bibliander, are also excellent

¹ *Analecta Reformatoria*, II. Biographien: Bibliander, Ceporin, Johannes Bullinger. Mit drei Tafeln. Zurich: Zürcher und Furrer, 1901. 8vo, pp. iv. + 172. Price M.5.60.

specimens of the biographer's or historian's work. We wish large success to this important enterprise.

M. H. Omont publishes an account of an ancient Greek manuscript of Matthew's gospel recently added to the Bibliothèque Nationale, Paris.¹ It belongs to the rare order of purple parchment uncials. So far, therefore, it is akin to Codex Purpureus, Codex Rossanensis, Codex Beratinus, Codex purpureus Petropolitanus. Like Codex Rossanensis also it is ornamented with pictures of gospel scenes. There are five such miniatures, representing Herodias and the beheading of the Baptist, the two miracles of the feeding of the multitudes, the miracle of the blind men of Jericho, and that of the withering of the fig-tree. It was acquired, apparently in a somewhat accidental fashion, by a certain Jean de la Taille, Captain of Artillery, in December, 1899, on his way back from a journey in the Caucasus. It belonged to an old woman connected with the Greek community at Sinope. When the captain got to his own land he sold the Codex to a bookseller in Orleans, and from him it passed to the Bibliothèque Nationale. Some forty-three leaves have been recovered; containing the text of chapters vii., xi., xiii.-xxiv. of Matthew, but with some blanks. The portion regained amounts, therefore, to nearly one-third of the whole. The first gospel appears to have covered 144 folios, and if the MS. contained originally all the four gospels, as is probable, it must have consisted of 490 or 500 folios. It has certain diacritic marks, but neither accents nor breathings. It has but one column on the page. The style of writing is like that of N. Among uncials it is singular in being written in gold letters all through. The only approach to this among uncial MSS. is in the case of N^a, which is only a fragment,

¹ *Notice sur un très ancien manuscrit Grec de L'Évangile de Saint Matthieu, en onciales d'or sur parchemin pourpre et orné de miniatures, conservé à la Bibliothèque Nationale* (No. 1286 du Supplément Grec). Par M. H. Omont. Tiré des Notices et extraits des manuscrits de la Bibliothèque Nationale et autres Bibliothèques, Tome xxxvi. Paris: Imprimerie Nationale, Librairie C. Klincksieck; London: Williams & Norgate, 1900. 4to, pp. 81. Price Fr.4.

a couple of leaves. It does not appear, however, that N^a is a portion of this new Codex. The text is like that of Codex Rossanensis, and it may perhaps be a recension of it. Its general features and its affinities point to the sixth century as its probable date, perhaps to the last years of Justinian.

M. Omont's edition gives not only a transcription of the text with reproductions of the miniatures, but a representation also in ordinary type. It indicates further at the foot of the pages the variants of Σ and N. The differences between the new manuscript and Σ, and again between it and N, are neither very numerous nor very striking. It has unique readings, though these are not of very serious moment, in a few passages, including xiii. 35, xv. 30, xviii. 5, xxii. 4. It is designated Codex Chrysopurpureus Sinopensis.

Professor Moulton, of Chicago, publishes *A Short Introduction to the Literature of the Bible*.¹ It is a useful and welcome successor to his previous book on *The Literary Study of the Bible*. That work has been very well received, as it deserved to be. This one should have a still larger circle of readers. It differs from the former in being addressed to the general reader rather than to the professional student, avoiding all technicalities, and looking at the Scriptures from the literary side. After some good observations on the literary study of the Bible as distinct from theology and criticism, Professor Moulton deals with his subject in two parts, *viz.*, "Biblical History and Story" and "Biblical Poetry and Prose". Under these heads he gives lucid and attractive expositions of the history of the people of Israel as presented by themselves in the sacred writings, of the history of the New Testament Church as presented by itself, of the *genesis* and contents of Old Testament and New Testament Wisdom, of the lyric poetry of the Bible, and of prophecy as seen in the Old Testament and in the New respectively. The object of the book is to give an impetus to the reading of the Scriptures. It is well fitted to do this. It takes advantage of all that

¹ By Richard G. Moulton, M.A., Professor of Literature in English in the University of Chicago, etc. London: Isbister & Co., 1901. Small cr. 8vo, pp. vi. + 374. Price 3s. 6d.

has been accomplished by recent criticism and interpretation, and, dispensing with all that might be either unintelligible or of remote interest to the unlearned reader, it lays itself out to make the Bible tell its own story in a way at once to attract and to enlighten. It is admirably written and carries out a very happy idea with much success.

An addition is made to our numerous commentaries on the First Gospel by Dr. F. N. Peloubet, of Auburndale, Massachusetts. It is described as *The Teachers' Commentary on the Gospel according to St. Matthew*.¹ Dr. Peloubet, the author of *Select Notes on the International Lessons*, has had large experience in the preparation of literature for the Sunday School, and his object in this volume is to exhibit the life and ministry of our Lord in the light of the best scholarship, but in terms so clear, simple and suggestive as to be adapted to the needs of "teachers, leaders of prayer meetings, pastors, heads of families, and Christian workers of all denominations". With this in view he makes judicious use of literature, history, geography and scientific exegesis so far as they throw light upon the narrative for the general reader, while he introduces also practical applications, suggestive hints, etc. The text followed is the combined Authorised and Revised, with the references prepared for the latter version. Maps, illustrations, chronological tables, and similar helps are liberally provided. The questions of authorship, characteristics, etc., are dealt with briefly—much too scrappily indeed. An analysis of the gospel is given which is of real use. The notes are tolerably full, and, generally speaking, they are informing and to the point. The style is clear and business-like—often, indeed, it is refreshingly forcible—and of a work-a-day quality. The book on the whole answers its purpose well. It is not a slovenly or hasty compilation. Teachers of Sunday Schools and Bible Classes will get help from it and will be able to turn it to a good use.

We have received the nineteenth volume of the *Analecta*

¹ New York: Oxford University Press, American Branch; London: Henry Frowde. 8vo, pp. xvi. + 380.

Bollandiana,¹ and the first two parts of the twentieth volume. They are edited by members of the Society of Jesus, C. de Smedt, J. de Backer, F. van Orthroy, J. van den Gheyn, H. Delehayé, and A. Poncelet. The student of Hagiography will find what will interest him in the carefully prepared quarterly issues in which the *Analecta* appear. These parts deal among other things with the legend of Saint Alexis, the *Acta Graeca* of Dometius the Martyr, the legend of St. Francis of Assisi known as the *Legenda trium Sociorum*, the miracles of S. Saturnin, bishop of Toulouse, the *Carmina de Quintino*, the Acts of S. Thomas the Apostle, etc. They also give ample lists of recent additions to hagiographical literature.

Mr. Cuthbert Lennox's *Henry Drummond*² is described as a "biographical sketch". It is by the hand of one who was brought into connexion with Henry Drummond through the students' movement in the University of Edinburgh. Its aim is to give the outstanding facts of his life and more particularly to record the story of his work for and with University students. It is a matter of course that it should go over again much of the ground traversed in Prof. George Adam Smith's book. But it claims to be in a large measure independent, and to give much original matter obtained from "recollections, letters, and other biographical matter, kindly put at the writer's disposal by a number of private individuals who had the privilege of intimate friendship with Professor Drummond". It is the work of one who found Drummond's friendship an inspiration, and who can write appreciatively and well. The volume will have a place of its own, and will be welcome to many readers.

The Headmaster of Westminster publishes a series of sermons "preached in the Abbey to Westminster boys". The volume takes its title from the first of these discourses, *The Key of Knowledge*.³ They are sermons of moderate length,

¹ Tomus xix., Bruxelles, 1900, 8vo, pp. 479 and Supplement + 160. Tomus xx., fasc. 1 and 2, 1901, pp. 240 and 256.

² London: Andrew Melrose. Cr. 8vo, pp. xvi. + 244. Price 2s. 6d. net.

³ By William G. Rutherford. London: Macmillan & Co., 1901. Cr. 8vo, pp. xii. + 272. Price 6s.

admirable in style, and profitable to read. They contain much useful matter vigorously expressed. They are fertile in ideas, generally helpful and good, though occasionally rather strained or doubtful. At times the thought seems beyond the average audience. It is a compliment to the Westminster boys that matter of this high order is offered them. Among the most striking sermons are those on The Inscrutability of Character, The Schooling of the Will, The Edifying of Life, Ideals, Enthusiasm. But wherever one opens the volume he finds strong and reverent thinking, practical sense, telling and sometimes pungent statements.

Professor Carl Clemen, of the University of Halle-Wittenberg, publishes a considerable treatise on the dogma of the *Descent to Hades*.¹ He has a busy pen. This volume shows a wide extent of reading, and speaks to the vast industry of the author. His object is to reassert the importance of the Article in the Creeds on Christ's Descent, and to set forth anew its doctrinal meaning and significance. He expects great things of it and would have a larger place assigned to it in preaching than has of late been allowed it. He finds in it indeed the solution of some serious theological problems, especially eschatological problems. He deals at some length with the history of the question—the place given to the dogma in the symbols of Spain, Gaul and Germany, the symbol of Rufinus, the formularies of Sirmium, Nicæa and Constantinople; its origin, whether in the East or in the West; and the large and intricate question regarding the Apostles' Creed and the introduction of this article into it. The second Chapter is devoted to an inquiry into the meaning of the Article. In this inquiry Professor Clemen starts with 1 Peter iii. 19 ff., iv. 6, and reviews the multitudinous interpretations which have been given of those dark paragraphs. He takes up also the other passages which have been thought to be relevant to the question—Matt. xii. 40; Luke xxiii. 43; Acts ii. 24, 27, 31; Rom. x. 6 ff.; Eph. iv. 9 ff. For the Petrine

¹ "Niedergefahren zu den Toten." Ein Beitrag zur Würdigung des Apostolikums. Giessen: Ricker; London: Williams & Norgate, 1900. 8vo, pp. viii. + 240. Price 5s. net.

passages he asserts what he calls the "historical sense"—a designation of doubtful legitimacy if given to the interpretation that finds the Descent in the passage in 1 Peter iii., and one indeed which begs the question at issue. For the question is—Which is the historical interpretation: that which starts with the unambiguous historical reference to Noah and his generation, or the other? That the interpretation of that passage and the other Petrine paragraph, however, has difficulties not yet explained is admitted, and Professor Clemen must be allowed to present the case which he advocates in a very favourable light. We cannot say the same of his handling of the other passages referred to. In none of them indeed does it seem to us to be possible, without a *tour de force*, to find anything bearing on Christ's Descent to Hades that can be of the least value for the dogmatic use which Professor Clemen has in view. None of these passages, if they bear at all upon the question, take us beyond the simple statement that Christ died and passed like other men for a time into the world of the departed.

In the third chapter the doctrinal value which is claimed for the Article is explained and vindicated. It is taken to declare an active ministry, a real preaching of Christ in Hades, and reason is shown why, if such were not taught in Scripture, the theologian should have to presuppose it. We cannot agree with Professor Clemen's exegesis in some important parts, nor can we recognise the vast importance which he affirms for the dogma of the Descent. We do not see that, even if taken to mean a ministry of the departed Christ to the departed in Hades, it will solve the grave eschatological questions which he thinks it solves. The real difficulties of these will remain very much what they were. But we have read the book with interest and profit. Its learning is unmistakable. Its spirit is admirable. Its reviews of opinion are generally reliable and useful. The sketch which is given of the history of the Article is perhaps the best part of the volume.

The eighth number of *Studia Sinaitica* is to hand. Under

the title of *Apocrypha Arabica*,¹ it gives four pieces, the "Book of Rolls," the "Story of Aphikia," Cyprian and Justa" in Arabic, and "Cyprian and Justa" in Greek. These writings are edited and translated by Dr. Margaret Dunlop Gibson, of Cambridge, and it needs scarce be said that the editorial work is done with the utmost care. The story that gets the name of the "Book of the Rolls," is given from an Arabic MS. in the Convent of Saint Catherine on Mount Sinai, first photographed by Mrs. Gibson in 1893. It is the same subject as was published in 1888 both in Syriac and in Arabic by Professor Bezold of Munich. The second work is an apocryphal tale, which is pronounced to be "an anachronism" in its very plan. The story of Cyprian and Justa is taken in its Arabic form from a paper Codex of the twelfth century, and in its Greek form from one of Gardthausen's MSS. belonging to the tenth or eleventh century. These writings are all very late and very strange. Their only value lies in their curious interest, and, to some extent, in the influence which they appear to have exercised.

The second part of Preuschen's *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde des Urchristentums* for the year is particularly rich in matter. It opens with an important paper by Theodor Mommsen on "Die Rechtsverhältnisse des Apostels Paulus". It affirms the existence in the earlier times of the Empire of two forms of final *Kaisergericht*, one probably known as *Provocatio* and another as *Appellatio*, and it recognises the former in the account which the book of Acts gives of Paul's appearance before Porcius Festus. H. Holtzmann writes on 2 Thessalonians, criticising the recent views of Bornemann, Zahn, Jülicher and others. Professor C. Clemen deals with the number of the beast in Apoc. xiii. 18; M. Steffen with the relation of Spirit and Faith in Paul's writings; W. Soltau with the problem of the Fourth Gospel; and S. A. Fries with what Paul means by *Arabia* in Gal. i. 17.

¹ London: C. J. Clay & Sons, 1901. 4to, pp. xxxi. + 156. Price 10s. net.

The editor of the valuable set of historical monographs known as the *Heroes of the Reformation* series, Professor Samuel Macauley Jackson, of the New York University, is himself the writer of the volume on *Zwingli*.¹ He gets some assistance from Professor Martin Vincent, of Johns Hopkins University, and Professor Frank Foster, of the University of California. The former contributes a historical survey of Switzerland before the Reformation; the latter gives a chapter on Zwingli's theology. The book as a whole is an able, scholarly and attractive performance. It will take a high place in the useful and admirable series to which it belongs. Professor Jackson's mind was directed to Zwingli when he was a student in Princeton. He has devoted years of reading and reflection to his subject, and has gone to the sources. He has made judicious use of the Reformer's letters, Bullinger's History, the Acts of the Councils of various cities, especially those of Zurich, and other documents. In this respect the work has been brought so well up to date as to make use of the first part of Professor Egli's *Analecta Reformatoria*, and the important series of *Zwingliana* which we owe to the industry and research of the same enthusiastic student. The best biographies have also been carefully studied—those by Christoffel, Moerikofer, and Staehelin, as well as the original Life by Myconius. Zwingli's own writings of course are the basis of all. Contributory publications, such as August Baur's treatise on the Reformer's theology, have been likewise diligently consulted. The result is a book that secures our confidence and carries us with it. We are taken pleasantly and persuasively through the story of Zwingli's childhood and youth, his life at Glarus and Einsiedeln, his work in Zurich in its various stages, the first Cappel war and the Marburg Colloquy, the strenuousness of the later years, and the tragic close. The inner course of the Reformation movement is ably dealt with as well as its external incidents. The narration is made brighter and better by the numerous illustrations.

¹ *Huldreich Zwingli, the Reformer of German Switzerland, 1484-1531*. New York: Putnam's Sons, 1901. Cr. 8vo, pp. xv. + 519. Price 6s.

As to the estimate formed of Zwingli and his career, Professor Jackson takes more modest ground than some others. He has, perhaps, even too keen an eye to the Reformer's defects. He thinks of him as more of a politician than he should have been in the latter part of his life. He is hard, perhaps unduly hard, on his treatment of the Baptists. On the other hand, he recognises his generous nature, his lovable character, his passionate patriotism, his liberality of mind, and the modern element in his theology. He speaks of him as the one of the four great Reformers—Luther, Melancthon, Calvin, and himself—who would have to do least to adapt himself to our modern ways of thought, if they were to reappear to-day. And while not claiming for him a place in the front rank of the very greatest men or affirming him to be the equal of Luther and Calvin, he does justice to his importance and to the memorable work he did in leading the movement for Reform in German Switzerland.

We regret that the author has not himself dealt with the interesting subject of Zwingli's theology. The defect is so far supplied by the special chapter contributed by Professor Foster. In it the broad lines of Zwingli's doctrines of God and of man are given, together with their underlying philosophical ideas. The least satisfactory portion of this chapter is that on the Sacraments, the question of the real purport of Zwingli's view of the Lord's Supper in particular being too slightly handled. Much remains to be done yet as regards both the theology and the career of the Reformer. Professor Jackson's book does something to remove the reproach under which theological literature has long lain of neglecting Zwingli in favour of the other leading Reformers.

We take this opportunity of calling the attention of our readers to the projected edition of Zwingli's works, intended to form part of the *Corpus Reformatorum* series, and to be published by Messrs. Schwetschke und Sohn of Berlin. It is to give the works complete, and to be furnished with critical notes. We regret to hear that the necessary number of subscribers has not been secured, and that, unless at least eighty names are added to the list, it may be found

impossible to proceed with the enterprise. The number of English subscribers is miserably small. It is to be hoped that others may see their way to support so important an undertaking.

Meyer's commentary on *Second Corinthians*¹ appears in its eighth edition. The sixth and seventh editions, which were published in 1883 and 1890 respectively, were issued under the editorial care of Professor Heinrici of Leipzig. This edition is by the same hand, and is a careful revision of former issues. Professor Heinrici keeps by the standpoint from which he worked over the eighth edition of the Commentary on First Corinthians. He retains his old ideas of the historical circumstances. He differs from many in his views of the sources, the events intervening between the first Epistle and the second, and other points. He gives much attention to the theology of St. Paul and the relation in which this letter stands to it. He delivers some telling criticisms of the attempts made to explain the Apostle's spiritual history by the analogies of ancient enthusiasm. He has also much to the purpose to say of the objections urged against the genuineness of the Epistle. Questions of textual criticism are more worthily handled in this commentary than in some others of the series. In these matters Professor Heinrici follows in most points Tischendorf's eighth edition. He is also in general agreement with Nestle, to whom he expresses his obligations. There is an important Appendix of some twenty-two pages, dealing with the question of the Hellenism of St. Paul. To a large extent it is an answer to statements and criticisms made with considerable self-confidence by E. Norden in his *Antike Kunstprosa*. In opposition to these Professor Heinrici reaffirms his conclusions that, if Paul is looked at in the

¹ *Kritisch-exegetischer Kommentar über das Neue Testament*, begründet von Heinr. Aug. Wilh. Meyer. VI. Abtheilung. 8. Auflage. Der Zweite Brief an die Korinther, neu bearbeitet von Dr. C. F. Georg Heinrici, K. Pr. Consistorialrath, o. Prof. d. Theol. an d. Univ. Leipzig. Göttingen: Vandenhoeck und Ruprecht; London: Williams & Norgate, 1900. 8vo, pp. viii. + 463. Price 6s. 3d.

historical connexion in which he stands, he is seen to be a Jewish Hellenist, whose inward life bears the clear and certain stamp of the Old Testament and Christian experience. Professor Heinrici's work is of a high order.

In the same series we have also a new issue of the *Commentary on Mark and Luke*¹ as edited by Professor Bernhard Weiss. There is little change in the exposition of Mark. Reference is made, however, to new commentaries and new editions of old ones which have appeared of late. The readings of Codex D and its allies are also carefully noted and discussed. The case is quite different with the commentary on Luke's gospel. It is worked up afresh, and is, in the judgment of Professor Weiss, an entirely new book. The previous edition departed widely from the original Meyer. Here the critical side has a larger place assigned it than was the case with the original work of Meyer, or with any previous edition of that work. Much attention is given to the relations of the Synoptical Gospels, the agreements of Mark with Matthew and Luke, the points in which the second Gospel differs from the first and third, the question whether what is distinctive in Mark is due in any degree to the operation of literary motives or to special sources, etc. These things are discussed in detail in this edition. Professor Weiss claims indeed that they receive a more exhaustive treatment in this volume than in any other commentary. They are certainly handled with great ability and thoroughness. There are indications, too, that further study has led Professor Weiss to revise some of his own views. This edition puts us in possession, in a very serviceable form, not only of the writer's own maturest opinions but of the best that has been written on these Gospels. The New Testament scholar will consult

¹ *Kritisch-exegetischer Kommentar über das Neue Testament*, begründet von Heinr. Aug. Wilh. Meyer. 1. Abtheilung. 2. Hälfte. 9. Auflage. Die Evangelien des Markus und Lukas. Von der 6. Auflage an neu bearbeitet von Dr. Bernhard Weiss, Wirkl. Oberconsistorialrath u. o. Professor an d. Universität Berlin. Göttingen: Vandenhoeck und Ruprecht; London: Williams & Norgate, 1901. 8vo, pp. iv.+694. Price M.8.

it constantly, and will find it a great help to the scientific study of these writings.

The Rev. C. M. Roberts, B.D., Rector of Aldridge, Staffordshire, publishes a *Treatise on the History of Confession until it developed into Auricular Confession*, A.D. 1215.¹ It is a seasonable work, and is written with careful regard to accuracy of statement. The author's hope is that his brethren in the English Church, clerical and lay, may by it "gain a more sure and correct knowledge of the doctrine of confession, as to the occasion of its practice during the first twelve centuries and to the lack of any necessity during that period of revealing to a priest all the evil thoughts and lesser sins of which a member of the society of Christians may have been guilty". Mr. Roberts' style is not particularly good at times, but he gives a plain story which limits itself mostly to the statement of facts and tells sufficiently its own tale. The management of penitents, he shows, was in the hands of the bishop for the first 250 years, and, after a period during which it was committed to penitentiary priests, it reverted to the bishops. By the beginning of the seventh century both public confession and public penance seem, as he puts the case, to have almost died out, while "the general Form of Confession was established as the rule". By the ninth century "private confession and its natural accompaniment private penance became somewhat common". At the end of the 1000th year Ælfric declared confession to man to be necessary in order to the remission of sins. Even towards the middle of the twelfth century, however, it appears that learned men disputed over the question whether it was sufficient to confess to God only or was necessary to confess to a priest also. In the fourth Lateran Council, convened by Innocent III. in 1215, auricular confession was established as an absolute Rule of the Church.

The third issue of the *Presbyterian and Reformed Review* for the year contains, as usual, excellent summaries and reviews of recent additions made to apologetical, exegetical,

¹ London: C. J. Clay. 8vo, pp. viii. + 124. Price 3s. 6d.

historical and systematic theology. Among other books the *Encyclopædia Biblica* is ably dealt with by Professor B. B. Warfield, and its critical principles are subjected to incisive examination. The Rev. Louis Burton Crane furnishes careful notices of Hawkins's *Horæ Synopticae* and Veit's *Die Synoptischen Parallelen*. Dr. Edward T. Bromfield contributes an informing paper on "The Growth of Presbyterian Sabbath-School Policy". The Rev. J. Ritchie Smith writes well on "Jesus' Witness to Himself in the Fourth Gospel". And not to mention others, there is an article of an unusual kind on "Calvin's Literary Work," by M. Ferdinand Brunetière. It is a translation of a paper which appeared in the *Revue des deux Mondes* of date 15th Oct., 1900, and it gives an estimate of the great Reformer which differs much from that with which the *Presbyterian and Reformed Review* is in sympathy. M. Brunetière says much that is just with regard to Calvin's literary qualities, the decision, and the lucidity of the thought, his perfect mastery of his style, a style which is that of a man of action, who "knows always what he wants to say, and always says it". He speaks of the *Institutes* as "in all its qualities one of the great books of French prose, and the first, in point of time, of which we can say that the proportions, the arrangement and the construction are monumental". He praises the language of the *Institutes*, unadorned and even severe, yet not bald, rather noble in its severity, majestic in its tension, possessed, also, of an oratorical rhythm and brightened by the gift of "familiar and picturesque comparison". His verdict is that in the French language we have "no better models of that vivacity in reasoning, or rather in argumentation, or of that precision and of that propriety in the use of terms, or of that succinct and telling brevity; we have no more that art of following the thought, and explaining all or paraphrasing it, without losing the point of view. Calvin's paraphrase of the decalogue is one of the finest things in the French language." On the other hand M. Brunetière is of opinion that the morality of Calvin, while "not more severe than any other" was "arbitrary, inquisitional, and tyrannical in its applica-

tion as in its spirit". France, he says, did not want to be curbed. "Her facile genius, the genius of Clement Marot, could not accommodate itself to that discipline; her social genius, that of Marguerite of Valois, could not resign itself to that insupportable tyranny of manners and of consciences; her literary genius, finally, that which was incarnate in Rabelais, could not take part in the anathema hurled by the author of the *Excuse to the Nicodemites* at letters and art". So M. Brunetière is for the old Humanism and indulgent Romanism rather than for the Reformation, so far as France is concerned. He classes himself with those who "do not see clearly what France would have gained" by her conversion to Protestantism, and who do not regret that she did not submit to the spirit of Geneva. He does not believe it "necessary, in order to do justice to Calvin, to sacrifice to him three hundred and fifty years of history." The fourth issue for 1901 contains a good paper on "English Theistic Thought at the Close of the Century" by Professor Benjamin L. Hobson; an elaborate and informing article by Professor Warfield on "The Printing of the Westminster Confession"; an estimate of "James Martineau," by Professor Frank Foster, etc.

The *Homiletic Review* for August contains much good matter, both in its larger articles and in the useful summaries and series of notes which it gives on social, pastoral and exegetical topics. The Hon. John Eaton writes on "The Mormon Menace," and Dr. C. M. Cobern, of Denver, on "Early Intercourse between the Hebrews and other Ancient Peoples". Dr. Cobern refers to the statement made by Duhm in 1896 that, as it is one thing to show that writing was practised in the time of Moses and another thing to prove that there was a reading public, it is not probable that Moses committed any of his laws to writing. The force is taken from this statement, Dr. Cobern holds, by what we know now of the extent to which writing prevailed among the Egyptians and the Babylonians, the peoples with whom Israel had the most intimate connexion. Dr. Bernhard Pick, of Denver, takes up the subject of "The Originality of

Christ's Teaching," and deals in this issue specially with the "Alleged Teachers of Jesus"—the Essenes, Hillel, etc. In the September issue he writes on "The Claims of the Alleged Teachers of Jesus Tested".

In the *Biblical World* for July, Dr. W. R. Harper, in his series of "Constructive Studies in the Priestly Element in the Old Testament," deals with the "Laws and Usages concerning the place of worship," collecting the various passages which bear on the subject in the different periods of Israel's history, giving some valuable suggestions, and adding a full statement of literature to be consulted. In the September issue he takes up the question of "The Laws and Usages concerning Feasts". Professor Lucien Gautier, of Geneva, contributes to the former issue an interesting note on "The Wells of Beersheba," explaining how the case stood when he visited the place in 1899, and commenting on the later reports by Madame Sargenton-Galichon and Professor Robinson, to the effect that there are "at least" seven wells there now—with the possibility that others may yet be found. He confesses that, if it were made out that there were seven, and only seven wells, he should "not be able to share Professor Robinson's conviction that the name of the place has its origin in the presence of seven wells". "Well of seven," he points out, is not equal to "seven wells".

Among the papers which appear in the issue of the *Methodist Review* for July-August, we may refer to one on the question "Is Man Immortal? The Answer of Science," in which Dr. C. E. Locke, of Buffalo, briefly reviews the position as it is put by men like Le Conte, Fiske, Romanes and others. There are good papers also by Professor G. A. Coe on "Methods of Studying Religion," Professor G. S. Innis on "The Intellect—its function in religion," and others.

In the June issue of *The Bible Student* Professor Jacobus, of Hartford, Conn., writes on "The Relation of the Book of Acts to the Third Gospel". This he takes to be simply "the relation of supplementation by which the troublesome queries raised by the first book were fully satisfied by the story of the second". That is to say, in view of the fact that

the third Gospel set forth Jesus as of the Jews in historical origin and environment, Theophilus had to be assured that "the Gentile expansion of Christianity was but the natural development of the religion which Jesus had established in Palestine". Dr. G. T. Purves gives a brief study of the Revelation of St. John, and the Rev. S. T. Lowrie, of Philadelphia, discusses the "Place of Hebrews in the Complex of Revelation". Its function, he thinks, is to remove a great obstacle to the glory of the Son and the saving of souls (which are "the ulterior and higher end") by manifesting the truth concerning the "former revelation of the word spoken by angels".

The first part of the Twentieth volume of the *Journal of Biblical Literature* opens with a paper by William Benjamin Smith, of the Tulane University, on the "Address and Destination of St. Paul's Epistle to the Romans". The writer does not complete his inquiry in the present number, but holds that so far at least the testimony "lies heavily against the Roman address;" that such an address indeed is seen under the circumstances, supposed to be a "sheer impossibility;" but that, on the other hand, it is "entirely natural, entirely self-explaining as a gradual deposit of the collective Christian consciousness, compacting itself generation after generation in watchwords and slogans attrite from the friction of centuries". Here indeed is a conclusion as wonderful in the terms in which it is expressed as it is in itself. Baldensperger's theory of the Fourth Gospel is examined by Professor Rishell, of Boston, who finds much that is fanciful in Baldensperger's exegesis. He thinks that with the critical apparatus employed by Baldensperger in order to prove that the Fourth Gospel was written to combat the party of John the Baptizer, the Synoptical Gospels, the Epistle to the Romans, the Epistle to the Hebrews and perhaps others of the New Testament books could be equally well shown to have been composed with the same object in view. Professor Kelso, of Allegheny, Pa., writes in defence of the antiquity and specifically Israelitish character of the Divine title **אֱלֹהֵינוּ**. • There are also other papers of interest, e.g.,

one by Professor Mitchell, of Boston, on "The Theology of Jeremiah," and one by W. H. Cobb with the awkward title "On integrating the Book of Isaiah," in which there are some good things on the critical tradition, the place of Isaiah in the world of thought, etc.

The *American Journal of Theology* for July opens with a paper by Professor T. K. Cheyne, which has for its subject the "Ethanites and Jerahmeelites". It deals with the critical problems, and suggests various emendations in the text of the relevant passages. Professor Wenley, of Michigan, writes on the "British Idealistic Movement in the Nineteenth Century," giving a good account of Dr. Hutchison Stirling, Professor Ferrier, Principal Caird, Dr. Edward Caird, T. H. Green and others, and concluding with an expression of opinion that one of the tasks which confront the twentieth century, is to meet "the need for sharply outlined statements of first principles". The number also includes other papers which it repays one to read—one by the late Professor Northrup, of Chicago, on "The Fatherhood of God"; another by Dr. J. P. Smith of the same University on the "Day of Yahweh"; a critical note by the Rev. John Macpherson on "The Gospels as a Source for the Life of Christ," etc. In the October number attention will be attracted to a paper by Professor A. H. Sayce on "The Antiquity of Civilised Man," and one by Walter M. Patton on "Blood-Revenge in Arabia and Israel".

Mr. J. M. Schulhof writes on *The Law of Forgiveness as Presented in the New Testament*.¹ It is an independent study of New Testament teaching, especially Our Lord's own teaching, on this subject. Certain portions of the Old Testament are also taken into consideration as throwing light on the New Testament doctrine. It is a patient and scholarly inquiry, based on Westcott and Hort's text of the New Testament. It begins with a detailed examination of the use of the fundamental terms ἄφεσις, ἀφιέναι. It points out how rare are the occurrences of the noun ἄφεσις in

¹Cambridge: Heffer & Sons, 1901. Cr. 8vo, pp. xi. + 159. Price 3s. 6d.

any but Hellenistic literature; and how the verb ἀφιέναι “had at the Christian era among Greek-speaking Jews and others conversant with the LXX version of the Hebrew Scriptures a far fuller meaning than it, or the rare cognate substantive ἄφεσις, had possessed in Greek of the fourth century B.C., or could have possessed apart from Hebrew influence”. The various applications of the terms in the New Testament are next followed out, as they appear in the Baptist’s mission, in our Lord’s own words and deeds, and in the teaching of John, Peter, Paul, James, and the Epistle to the Hebrews. This is all done with great care. The result reached is that “forgiveness” “as normally used in the New Testament, signifies a complex fact, a specific release, deliverance or disburdening, which, at the same time, in order to realisation, requires, and, viewed as a Divine gift, is always accompanied by a present and retrospective cleansing”. Its object matter is described as “debts,” “transgressions,” “sins”. Its consequences are given as justification in the sight of God, joy in the heart of him who forgives and in the heart of him who is forgiven, an “inheritance among the sanctified,” and, in the case of human forgiveness, a restoration of brotherhood and brotherly feeling. The second portion of the volume deals with the law of retribution and the unforgiven state. Here it is affirmed that “there is nothing in the New Testament to ascertain for us unambiguously whether repentance, to be effective, must be in time or may yet be possible beyond time”. Further conclusions are also drawn. On the one hand it is held that “ultra-Calvinism” (a term which, however, is left undefined) “has no support in the eschatological teaching of the Lord, whatever may be imagined to be deducible from the imagined teaching of St. Paul”. On the other hand it is affirmed that “positive, or dogmatic, universalism receives no countenance from the teaching of Christ;—whatever may be supposed to be deducible from the supposed teaching of St. Paul;” and that “the larger hope” remains “a speculation not necessarily impossible, because not demonstrably false, but certainly more full of inherent perplexities than almost any other”.

We have pleasure also in noticing a new and revised edition of Professor W. Clark's *Witnesses to Christ*¹—a popular statement of Christian defence, pointedly and vividly written, dealing in a fair, reasonable and persuasive way with the great forms of unbelief, the mutual relations of civilisation and Christianity, culture and religion, the resurrection of Christ, the unity of Christian doctrine, and similar subjects; a very good book by Dr. E. Chr. Achelis, of Marburg, and Dr. Eugen Sachse, of Bonn, on the old treatises of Andreas Hyperius² on Homiletics and Catechetics—translated into German and furnished with an interesting Introduction on the life of Hyperius, the nature of his work in general, and the special value of his conception of the preacher's function and the preparation for its proper discharge; the second edition of a very useful volume by Th. Vogel, giving in chronological order a series of extracts from Goethe in illustration of his attitude to religion generally and to the religious and ecclesiastical questions of his time;³ an interesting sketch of *Johanan Ben Zakkai*,⁴ a contemporary of the Apostles, by Professor Schlatter, of Tübingen, together with a paper by Professor Lütgert on the topic of *Geschichtlicher Sinn und Kirchlichkeit in ihrem Zusammenhang* which contains some good points; an able and instructive discussion of the question of *Christian Perfection*,⁵ by Professor Cremer, of Greifswald, together with

¹ *Witnesses to Christ: a Contribution to Christian Apologetics.* By William Clark, M.A., LL.D., D.C.L., F.R.S.C., Professor of Philosophy in Trinity University, Toronto. Edinburgh: T. & T. Clark, 1901. Cr. 8vo, pp. xvii. + 300. Price 4s.

² *Die Homiletik und die Katechetik des Andreas Hyperius.* Berlin: Reuther und Reichard; London: Williams & Norgate, 1901. 8vo, pp. iv. + 214. Price 3s.

³ *Goethe's Selbstzeugnisse über seine Stellung zur Religion und zu religiös-kirchlichen Fragen.* Leipzig: Teubner. Cr. 8vo, pp. 242.

⁴ (Beiträge zur Förderung christlicher Theologie, III. 4.) Gütersloh: Bertelsmann; London: Williams & Norgate, 1900. Cr. 8vo, pp. 122. Price 2s. net.

⁵ *Ueber die christliche Vollkommenheit; Das Recht des Bekenntnisses zur Auferstehung des Fleisches.* (Beiträge zur Förderung christlicher Theologie, III. 2.) Gütersloh: Bertelsmann; London: Williams & Norgate. Cr. 8vo, pp. 107. Price M.1.80.

a vindication of the right of the article on the "Resurrection of the Flesh," by Karl Bornhäuser; a pamphlet, well written and giving much interesting information, on *The Story of the (Osmanli) Turkish Version*,¹ with a brief account of related versions, by the Rev. A. A. Cooper, M.A.; a short treatise by Professor Lütgert, of Greifswald, on the *Johannine Christology*²—a lucid and scholarly summary of John's teaching on Christ as the Son of God, His heavenly origin, His human nature, His love, His gifts to the world, and the Logos-doctrine, with some suggestive remarks on the consciousness of Jesus, His sinlessness, His subjection to temptation, His relation as the Logos to God and to the world, etc.; a contribution to Apologetics by E. Gustav Steude, dealing in a fresh and forcible way with the question of *The Truth of Christianity*,³ finding arguments for it in the three great provinces of miracle in the natural world, miracle in the spiritual world, miracle in history, and supplementing these by a statement of indirect proof; two instalments of G. H. Lamers's *Zedekunde*,⁴ a somewhat important contribution to Dutch philosophy, written in a clear and popular style, and giving an effective exposition of some points in phenomenology and psychology; a study of the *Chief Problems of the Life of Jesus*,⁵ by Professor Fritz Barth of Bern, a historical inquiry, not remarkable in any way for novelty, but

¹ London: British and Foreign Bible Society, 1901. 8vo, pp. 64. Price 6d.

² *Die johanneische Christologie*. (Beiträge zur Förderung christlicher Theologie, III. 1.) Gütersloh: Bertelsmann; London: Williams & Norgate. Cr. 8vo, pp. 139. Price M.2.

³ *Der Beweis für die Wahrheit des Christentums*. (Beiträge zur Förderung Christlicher Theologie, III. 5.) Gütersloh: Bertelsmann; London: Williams & Norgate. 8vo, pp. 148. Price 2s. 6d. net.

⁴ "Tweede Stuk. Eerste Deel—eerste Afdeeling; De Phaenomenologie van het Zedelijke Leven." Groningen: Wolters, 1900. 8vo, pp. 348.

"Eerste Deel—Tweede Afdeeling. Derde Stuk. De Psychologie van het Zedelijke Leven." Groningen: Wolters, 8vo, pp. 430.

⁵ *Die Hauptprobleme des Lebens Jesus*. Gütersloh: Bertelsmann; London: Williams & Norgate. 8vo, pp. 280. Price 4s. net.

conducted with fairness, and insight, and sobriety, into the questions relating to the sources for a Life of Christ, His proclamation of the Kingdom of God, His use of the Old Testament, His miracles, His announcement of His return, His death and resurrection, and His testimony to Himself; *Die Notabelnversammlung von 1787*,¹ an admirable historical monograph by Dr. Adalbert Wahl, giving a careful account of Calonne's projects of reform and his overthrow, the proceedings of the Assembly of Notables and its results—a contribution to an answer to the question whether the evils from which the French people suffered might not have been remedied without the catastrophe of the Revolution; an acute paper by Professor Adolf Deissmann of Heidelberg on *Theology and Church*,² in which much insistence is laid, among other things, upon the lesson to be gathered from the history of ancient and mediæval times that theology and Church have both been to Christianity at once a protection and a danger; a similar paper by Pastor Sulze of Dresden, on the question—*Wie ist der Kampf um die Bedeutung der Person und des Wirkens Jesu zu beendigen?*³—the answer to which is found in the clear distinction between God and His Kingdom and between Christ and the Church; a scholarly study of *Hermas*⁴ by Professor Daniel Völter of Amsterdam, who identifies the woman who appears in the Vision with the Sibyl, and takes the Clement who is named in the first two sections, and with him the famous Clement of Rome, to be a Jewish proselyte, regarding the first two Visions at the same time as of older date than the third and fourth, and concluding that the Shepherd of Hermes is in the main a Jewish work, or, more precisely, a section of Proselyte-literature of a character, strictly

¹ Freiburg i. B.: J. C. B. Mohr, 1899. 8vo, pp. 101. Price M.2.50.

² Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1901. 8vo, pp. 22. Price 9d.

³ Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate, 1901. 8vo, pp. 56. Price 1s.

⁴ *Die Visionen des Hermas, die Sibylle und Clemens von Rom. Ein Beitrag zur Geschichte der altchristlichen Literatur.* Berlin: Schwetschke und Sohn; London: Williams & Norgate, 1900. 8vo, pp. 54. Price 2s. net.

speaking, intermediate between Jewish literature proper and Christian literature; a most welcome addition to our knowledge of the curious pseudepigraphical literature, the *Apocalypse of Elias*,¹ an admirable edition of a hitherto unknown book, which we owe to Georg Steindorf, of Leipzig, giving the Coptic text, a translation, a glossary, admirable notes on difficulties in text and interpretation, a full account of the manuscripts, and in short providing us with everything required for an intelligent understanding of the writing; a new and revised edition of *The History of Herod*,² by John Vickers, described in the sub-title as "another look at a man emerging from twenty centuries of calumny," a book containing much interesting matter and setting Herod forth not indeed as a pattern ruler, but as something different from the traditional idea of him, a man chargeable with grave defects and errors (the case of Mariamne's execution is slightly handled), but possessed also of strong and commendable qualities, very much like those of the common English character; a careful and informing study of Tertullian's *Doctrine of God and the Logos*,³ by Dr. Johannes Stier; *Les Maladies du Sentiment religieux*,⁴ dedicated to Th. Ribot, forming one of the volumes of the *Bibliothèque de philosophie contemporaine*, a philosophic study by Professor E. Murisier of Neuchâtel, clearly and carefully written and containing much that deserves consideration on ecstasy, fanaticism, and the complex phenomena of aberrant religious feeling.

¹ *Die Apokalypse des Elias. Eine unbekannte Apokalypse und Bruchstücke der Sophonias-Apokalypse.* Mit einer Doppeltafel in Lichtdruck. Leipzig: Hinrichs, 1899. 8vo, pp. vi. + 190. Price M.6.50.

² London: Williams & Norgate, 1901. Cr. 8vo, pp. 393. Price 6s.

³ *Die Gottes- und Logos-Lehre Tertullians.* Göttingen: Vandenhoeck und Ruprecht; London: Williams & Norgate, 1899. 8vo, pp. 103. Price M.2.40.

⁴ Paris: Alcan, 1901. 12mo, pp. 174. Price Fr.2.50.

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